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NEW COALITION WITHOUT BEN GURION; CALLS THE ELECTIONS "DISASTROUS"

EICHMANN: WILL HE GET A LIFE SENTENCE ONLY?

JERUSALEM, (CJN) — Israel awaits anxiously the verdict in the Eichmann trial which the judges will announce at the beginning of November.

There were protesting murmurs in the crowded public gallery when defense counsel Dr. Servatius closed his summation by saying: "I would recommend to the court that the proceedings be halted, the file closed and the accused be judged no longer."

Following Dr. Robert Servatius' plea to dismiss the charges against his client, on Monday, when the trial ended, the "rumors" have it. The most persistent rumor is that Eichmann will get a life sentence as the burial of the monster in the holy soil of Israel would create a problem.

"LE FIGARO" CRITICISES TRIAL

PARIS — (JCNS) — A critical analysis of the Eichmann trial has been published under the headline, "The trial that sunk in a mire," in the French daily "Le Figaro."

The author of the article, M. Remy Roure, asks whether the Jerusalem trial, "dragging along sluggishly like a bloody and polluted stream," had the effect on public opinion that its instigators intended. Mr. Roure answers his own question in the negative.

"What might have been the greatest and most tragic confrontation since Nuremberg has fallen into a grey and heavy juridical formalism that stifles it like cotton-wool wrapping," he writes. He goes on to complain that although frightful horrors had been described, some incidents had passed unnoticed, due to juridical dullness.

"I am afraid that the Eichmann trial has been of little use," the author concludes.

RASMINSKY CONTINUES ASSOCIATION WITH JEWISH COMMUNITY

OTTAWA — Mr. Louis Rasminsky, the newly appointed Governor of the Bank of Canada, has openly declared his intention to retain active membership of the Ottawa Jewish Community, in accepting an appointment on the Executive Board of the Ottawa Va'ad Ho'ir, a post he has held for a number of years.

Mr. Rasminsky's appointment has given Canada at least three Canadian Jews who now occupy very high posts in public service.

They are: Mr. David Golden, deputy minister of Defence Production, Air Vice Marshal I. C. Cornblat, who ranks as the highest military figure in the Commonwealth and Mr. Rasminsky himself.

PEERAGE FOR SIR SIMON MARKS

LONDON, (JCNS) — In the Queen's Birthday Honours List, announced last week, Sir Simon Marks, Chairman and Joint Managing Director, Marks & Spencer was created a Baron.

LEADERS OF LARGEST ISRAELI POLITICAL PARTIES

David Ben Gurion
MAPAI

Menachem Begin
HERUT

Pinhas Rosen
LIBERALS

Moshe Shapira
Religious Zionists

Israel To Fire New Rockets

JERUSALEM, (CJN-JCNS Service) — Israel will fire off its second space rocket within the next few days. Also the launching of its third rocket is already beyond the planning stage, according to information obtained by your correspondent.

WILL FLY HIGHER

Some visibly inspired "leakages" appearing this week in the Hebrew press make it clear that the government has intentionally postponed the launching of Shavit III and Shavit IV till the election campaign is over. (The first Israeli rocket was named Shavit I).

According to the same informants, Shavit III is to have four stages as against three of the first rocket, and will, if all goes well, soar to the height of one hundred and sixty kilometers, — twice that of the first rocket.

Still officially described as "meteorological rocket", Shavit III will not carry any meteorological equipment.

Experts state that such equipment is not important nor worthwhile. There has been more research on these missiles. The equipment, though, will be returned to laboratories for study.

Shavit III like its predecessor will be propelled by solid fuel, the composition of which is a closely guarded Israeli secret. It will carry the sodium charge to create "white cloud" when ignited in order to make possible the tracing of the rocket's progress.

The new rocket will also be heavier than Shavit II which weighed quarter of a ton only. It was fired on July fifth.

As to Shavit IV it is already under construction.

LUBAVITCH RABBI FLIES MOHEL TO CARIBBEAN

NEW YORK (JCNS)—A rabbi and a mohel were flown from New York to a small Caribbean island by the Lubavitcher Foundation after two young rabbinical students on an educational tour discovered that none of the Jewish children on this island had been circumcised. They were told by members of the local Jewish community that as there was no mohel in the region it has been impossible to circumcise any of their children.

The students, who are members of the Lubavitcher Yeshiva in New York, informed Rabbi Menahem Schneersohn, the Lubavitcher Rebbe, of the situation. At his instigation a mohel was sent to the island accompanied by a rabbi to supervise the circumcisions. A cable has since been sent to New York informing the Lubavitcher Rebbe that 18 circumcisions have been carried out.

The Lubavitcher Foundation has also supplied the Jewish community on the island with a Torah scroll — as the students found that the scrolls in use there were faulty — and sent a consignment of kosher meat to the island, where none is available.

The students were on their way to South America as part of the educational programme carried out by senior pupils of the Lubavitcher Yeshiva. They are remaining on the island for another few weeks to supervise religious arrangements.

LIBERAL PARTY FAILS TO REACH ITS OBJECTIVE; GAINS ONLY FEW SEATS

TEL AVIV, — Wednesday night — (CJN Service — Mapai stays in, Ben Gurion is out. — This is the net result of the elections held yesterday, August 15th, in Israel. Despite the fact that Mapai lost 5 or 6 of its forty-seven parliamentary seats, it still controls the largest bloc of votes in the 120 member chamber. As the other parties are ideologically split and would not join forces against the Israeli Labour Party (Mapai), the alternative is a new Mapai-dominated coalition, with larger representation for its partners in the government.

Mapai will now become more than ever dependent upon the small parties.

PREMIER, MAIN LOSER

However, the political casualty of the Mapai setback is its most prominent leader, 74-year old David Ben Gurion. Ben Gurion provoked this election against better advice from his political strategists. He stubbornly clung to the conviction that from this election Mapai will emerge with a clear political majority. It is still the greatest minority party, but weakened because of the loss of a substantial number of votes. Moreover, the parties which Mapai wanted weakened, remain as strong as ever. The Liberals are disappointed because they will not be strong enough to dictate the policy of the new government.

It is certain that Ben Gurion will refuse to form a new cabinet. The question remains: who in Mapai will succeed him?

Tonight Mr. Ben Gurion confirmed the impression that, when charged with forming a new cabinet, he will certainly undertake only formally, then give it up and retire.

SEES "DISASTER"

Mr. Ben Gurion called the result of the election a national disaster because of the "consolidation of the smaller parties". There is no electoral reform in sight, Mr. Ben Gurion said, no district elections, but a "free for all". It is a national disaster, "although from a narrow party point of view we did well".

The outgoing Premier denounced "the demagogues" who directed the smear campaign against Mapai. He meant Dr. Goldmann.

Commentary • By M. J. Nurenberger

EXIT BEN GURION?

The results of the Israeli elections will surprise only those who expected Nahum Goldmann to charm the Israeli voter into a "landslide" and shake Mapai from its dominant position in the Knesset. These "experts" also predicted openly the complete collapse of Herut. They were so sure that the Religious-Zionists would be broken. Why was all this inevitable? Because the leaders of the "Progressives" and "General Zionists" reunited and imported the greatest attraction to star in the election show: the president of the World Zionist Organization, the spokesman for World Jewry.

• • •

It is no secret that the Liberal Party spent more money on electioneering than all the parties, except Mapai. Yet it did not manage to gather the number of seats that the General Zionists themselves had obtained in one of the previous election. The net gain, as compared with the previous Knesset, is three seats at the most. Goldmann's assurance to the electorate, that he would bring about peace with the Arabs, did not "buy votes."

• • •

The Herut party, seemed to have lost one seat only despite the fact it campaigned without substantial funds and publicly insisted on a "no concession attitude" on the return of the Arab refugees to Israel question. Its platform on this seemingly unpopular stand was very emphatic.

• • •

The National Religious party holds its representation in the Knesset. It also had very little financial backing as compared with the financially solid Labour groups.

The election results show that the General Zionist party, despite its claim to the contrary, is not the alternative to Mapai. In each election it picks up or loses a number of seats — from the floating vote. The other parties—Herut, The Religious parties, The Labour parties,—are deeply rooted in the country. The insignificant gain of the Communists (two seats) is an Arab vote for Moscow's anti-Zionism.

• • •

Mapai's loss is essentially a setback for Ben Gurion, personally. He insisted on the premature elections; he got them. He was intransigeant on the Lavon issue. This cost Mapai six seats and — prestige.

• • •

What do the election results mean in practical terms?

It means that Israel remains a multi-party country with no hope for an electoral change. This is deplorable. Mapai remains the strongest party, but Ben Gurion, who was deeply wounded in his mania grandiosa, will retreat to Sdeh Boker. Another Mapai leader will form the new government. He will have to be a man more lenient, more compromising on political subtleties, more acceptable to those with whom Mapai will have to form the new cabinet.

• • •

Should Ben Gurion refuse to form the new cabinet, it will mean his personal retreat from politics.

It may mean his permanent retirement. At his age, Mr. Ben Gurion certainly deserves a rest. For decades he has served his people with all his heart.

• • •

The election certainly did not change Israel's international situation. It requires a national government of all parties, with the Communists as the only opposition.

MAPAI REMAINS STRONGEST POWER

(CJN Special by Canadian Press, Reuters, A.P.)

TEL AVIV — Premier David Ben-Gurion's Labor Party (Mapai) lost support in Tuesday's Israeli elections but remained the largest group in the new Israeli Parliament.

With vote counting almost complete, statisticians calculated that the Mapai would lose about six of the 47 seats it held in the last parliament.

LARGEST GROUP

But this would still give the Mapai more than double the number of seats held by either the Herut Party or the New Liberal Party.

Although Mapai remained the largest party, the result of the vote was a setback to Ben-Gurion, who had campaigned for a clear majority in the multi-party Knesset (parliament).

With only a few votes still to be counted, the Mapai had received some 33 per cent of the ballots. Herut and the Liberals each had about 13 per cent.

Political observers expected the Mapai and the Liberals to join in forming a new coalition government but forecast long and difficult negotiations before agreement is reached.

SLIGHT DISTURBANCE

The Mapai percentage of the vote dropped to 33.9 from 38.2 in 1959 while the Liberals increased to 13.0 from 10.7.

Election officials said about 70 percent eligible voters turned out in the humid, 100-degree weather. Most of them voted for the democratic parties with western political leanings and Liberal welfare policies that have run Israel's government since the Jewish State was formed in 1948.

Only minor disturbances were reported. One involved the vote of a bedouin woman who arrived at the polls with her husband and her brother.

GOLDMANN'S CAMPAIGN

The husband demanded she be prevented from voting in accordance with ancient Arab custom relegating women to a subservient place. The brother contended times had changed. The men had a brief but sharp scuffle that sent both of them to hospital. While they fought, the woman voted.

Most of the heat in the campaign was generated by Dr. Nahum Goldmann, president of the World Zionist Organization and a naturalized American who campaigned for the Liberals. He called Ben-Gurion's foreign policy destructive and urged Israel to improve its relations with Jewish communities in other countries.

LAVON OUT OF SIGHT

Ben-Gurion and other Mapai members contended Goldmann as a non-citizen had no right to campaign and question government policies.

The Lavon Affair was rarely mentioned during the campaign, and Lavon kept silent. He was forced out of the cabinet in 1955 and accused of ordering a military venture that failed. Ben-Gurion resigned when a cabinet committee exonerated the younger man. Details of the military venture have been kept under censorship.

Mapai losses were attributed as much to high taxes and the cost of living as to Ben-Gurion's fight to shut out former Defence Minister Pinhas Lavon from succeeding him when the 74-year-old perennial Prime Minister finally retires. Ben-Gurion resigned last January and forced the election as a result of the so-called Lavon Affair.

BURGLAR DRINKS KIDDUSH WINE

OSLO (JCNS) — Last Saturday night a burglar was apprehended in the main Synagogue of Oslo. He had managed to enter the Synagogue unnoticed, emptied the Keren Kayemeth boxes and drunk some of the kiddush wine, when he was found by the janitor.

Taken into custody by the police, the burglar said he only wanted to find a place to sleep.

TORONTO'S CENTRAL FUND IS LAUDED

(By the CJN Reporter)

Ten thousand three hundred and eighty seven students are studying at the Yeshivot in Israel. Fifteen hundred of them are married. About one hundred Yeshivot are partially subsidized by the American Joint Distribution Committee, which is a part of the North-American United Jewish Appeal.

The Toronto Jewish community contributes to the development and progress of Torah education in Israel, indirectly, through the JDC and directly through the Central Fund for Traditional Institutions.

This is the gist of an impressive report given last week by Dr. Aaron Greenbaum, permanent representative of the Joint Distribution Committee in Israel. Rabbi Greenbaum is in charge of Yeshivot and other Torah institutions and has made an extensive study of this area of education for JDC and Toronto's Central Fund.

The report was given at an intimate luncheon tendered in Rabbi Greenbaum's honour by the Toronto Central Fund.

Mr. Meyer W. Gasner was chairman of the luncheon. In his introductory remarks, he stressed the close ties between Toronto Jewry and the effort to promote Torah study in the Holy Land. Mr. Gasner thanked Rabbi Greenbaum for his continuous co-operation with the Central Fund by helping the Fund to direct its subventions in a manner that benefits all worthy institutions.

WELCOMES INITIATIVE

Rabbi Greenbaum declared that the growth and development of the Central Fund in Toronto is being followed with a keen interest by the Yeshivot and the JDC office in Israel. Its effort to create order in the distribution of funds will eliminate waste and help all Torah schools.

Rabbi Greenbaum impressed the assembled by his moving presentation of problem of the Torah World in the Holy Land. He told of hundreds and hundreds of men in Israel who make the study of Torah the aim of their life and live with and for Torah. "There are saints in Israel," he said. We should be proud of them. The Torah shall never lose its followers among the true sons of our people, he concluded.

SHADOW STRENGTH

PINHAS LAVON

ISRAELI ELECTION RESULTS

Tel Aviv, (CJN Cable) — Following are the comparative figures of the Israeli parliament elections:

	1959	1961
Mapai	47	41
Herut	17	16 (17?)
Liberals	14	17 (16?)
National Religious	12	12
Agudat Israel & Poale Agudah	6	7
Mapam	9	10
Ahdut Avodah	7	7
Communists	3	5
Others	5	5 (Arab Mapai)
	120	120

These are the results with 95 percent of the total counted, Wednesday night. Soldiers vote was counted Thursday.

ISRAELI STARS TO PERFORM IN POLAND

TEL AVIV, (JCNS) — For the first time since the establishment of the Jewish state, actors from Israel will perform behind the Iron Curtain. Three members of "Habimah", Israel's National Theatre, left this week for Warsaw. They are: Shmuel Rodensky, Shmuel Segal and Eliahu Goldenberg.

They will perform in Poland in both Hebrew and Yiddish.

Their first appearance in Poland will take place on August 20th in Ida Kaminska's Art Theatre in Warsaw. Next the Israeli stars will appear in Lodz and Cracow.

CANADA'S BEAUTY QUEEN

CONNIE FULLER — (Story, page 2)

MANY NORTH - AMERICANS ADOPTING JEWISH FAITH

PROSELYTES ON THE INCREASE

NEW YORK (JCNS) — Among the increasing number of American proselytes is the sister of Mr. Pierre Salinger, President Kennedy's Press Secretary. She is married to Rabbi Marvin Reznikoff and lives in Baton Rouge, Louisiana. Intellectual converts to Judaism include Professor Harry Hessinger, who heads the Department of Economics at Rochester University.

There has been a gradual increase in the number of Americans converted to Judaism during the past 50 years. Converts are mostly lapsed Christians.

A number of Jewish cantors are converts. A Japanese student, Hiroshi Yakomoto, who is now studying to be a Reform rabbi at the Hebrew Union College—Jewish Institute of Religion in Cincinnati, Ohio, represents the reportedly growing interest of the Japanese in Judaism.

COMMUNIST CHINA SENDS $10,000 FOR SYNAGOGUE IN ISRAEL

JERUSALEM — (JCNS)—Communist China has released $10,000 which was the proceeds of the sale of a synagogue in Shanghai in 1957. The vendor had stipulated that the money must be used for building a synagogue in Israel.

This synagogue is now almost built, it is announced, and will be ready for the forthcoming holidays. It has been erected in a Shanghai Housing Estate in Tel Aviv, and Chinese Jews themselves contributed towards the cost, which totalled £70,000.

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INSIDE TORONTO

By Ben Nobleman

Miss Canada Jewish Girl From Ottawa

Alexander Cohen

For the first time in the 16 year history of the Miss Canada Pageant, a girl of the Jewish faith has won the Miss Canada crown. Connie Gail Feller, a 20 year-old shapely brunette from Ottawa, became the 1962 Canadian beauty queen at the competition held in Burlington last Friday. A second-year student at the University of Ottawa, Connie combined a 36-23-36 figure with a talented display of Spanish flamenco dancing and playing of the Spanish guitar to win out over 23 other girls from all parts of Canada. She won a $1,000 scholarship, which she will use to study dental hygiene at the University of Montreal. On September 3 she will represent Canada in the Miss America Contest at Atlantic City.

Connie is the daughter of Mr. and Mrs. Joseph Feller of Ottawa. Her father is a prominent Jewish businessman, who owns a large men's wear store in Ottawa. Mr. Feller is a close friend of Lawrence Freiman, president of the Zionist Organisation of Canada, and Bertram Loeb, prominent in the Israel Bond Drive and president of Supersol Ltd., an Israeli supermarket chain.

Connie was obviously the unanimous choice of the judges for she won the talent and swimsuit competition previous to the final judging. But she herself was quite amazed at her rapid climb to the beauty title. For she stated that she decided just last year to "stop being a tomboy". The only Jewish Miss America was Bess Myerson, who won the coveted crown in 1945 and went on to become a famous television personality. Although Miss Feller has not indicated any interest in showbusiness as yet, first-hand observers at the Miss Canada contest say that she is a very talented dancer and guitarist.

The Miss Canada proceedings were broadcast by CBC's two popular TV shows, 701 and On the Scene. The latter show, hosted by Al Boliska and Al Hamel, was unable to bring the final results because a bomb scare delayed the show half-an-hour.

A second Jewish girl, Gloria Goldhar from Toronto, was also a contestant in the Miss Canada Pageant. Miss Goldhar is active in the Volunteers group at the New Mount Sinai Hospital. Another first was that one of the judges was Jewish — Mrs. Sally Goldstein, who was fashion co-ordinator at this year's B'nai B'rith Carnival.

ALEXANDER COHEN
Producer Of O'Keefe's SUMMER SEASON

Alexander H. Cohen of New York, one of America's top booking agents, is producing the O'Keefe Centre's summer season of star attractions which included Eartha Kitt and the Belafonte Singers, Liberace, Carol Channing. This week's show stars Hollywood famed singer Tony Martin and the new comedy sensations Phil Ford and Mimi Hines. The concluding show next week is the Broadway musical hit West Side Story.

We had the pleasure of appearing on CFTO's Better Late TV show last month with Mr. Cohen and found him to be a very interesting and dynamic personality. He appeared on the TV show from 11 to 11.45 p.m. and then proceeded to an all-night conference at the King Edward Hotel regarding his forthcoming Broadway production of "Barnum", based on the life of the famed circus owner and showman P.T. Barnum. The musical is based on a theme written by two young Torontonians — Ray Jessel and Marian Grudeff. Jessel has been active with the CBC and last year was musical director at Temple Sinai, as well as having his works performed during Jewish Music Month. He and Miss Grudeff, daughter of Magistrate John Grudeff, have written a number of skits for the Spring Thaw Revue the past few years.

Mr. Cohen has produced Broadway shows for the past 20 years. He started his career as co-producer of the record-breaking play Angel Street. Several years ago he presented the Tyrone Guthrie production of "The First Gentleman" and John Houseman's production of King Lear which starred the late Louis Calhern. Last year he brought to Broadway and the O'Keefe Centre the London hit revue "At the Drop of a Hat", starring Michael Flanders and Donald Swann.

During 1958-59, he undertook to represent two Philadelphia theatres, the New Locust and the Erlanger, and booked attractions into these two theatres at such a pace that they topped a million gross for the season. Mr. Cohen is a member of the Board of Governors of the League of New York Theatres and the Council of the Living Theatre. He is a director of the Independent Booking Office and a member of the Association of Theatrical Managers and Agents.

HERE AND THERE

● **Nathan Cohen**, the Toronto Star's entertainment editor, is giving up his summertime TV column to return to his old love of drama and ballet criticism. His TV column will be taken over by staff writer **Jeremy Brown**, which makes the fourth TV columnist the Star has had in the past year. Cohen wrote an excellent TV column with incisive, searching criticism of present-day television. His successor will have to work hard to come up to Cohen's high standards.

● **Allan Hamel**, the son of Mr. and Mrs. I. Himel of St. Clements Ave., at the age of 25 is rapidly becoming one of the CBC's bright young TV announcers. He is a son-in-law of well-known haberdasher and comedian, Johnny Shapiro. Allan, is presently announcing two of the CBC's top TV shows On the Scene and Junior Roundup. His father, I. Himel knew Louis Rasminsky's father, who was a clothing contractor on Queen St. for years.

● **Hye Bossin**, editor of the Canadian Film Weekly, has returned from the Montreal International Film Festival which opened last Friday to an overflow crowd of 3,000 at the Loew's Theatre. The week-long festival is featuring 15 new major films and 50 prize-winning short subjects. Leading movie directors from 10 countries are attending the festival.

Hye's brother, **Art Arthur**, is the writer for the popular TV series Sea Hunt in Hollywood. Art was publicity director for Cecil B. De Mille's famed movie "The Ten Commandments".

● **Joe Warner**, a member of Toronto's Machal group (veterans of the Israel War of Independence), has returned to Israel to become manager of the world-wide Phizer Co. which is opening a factory in Tel Aviv. Joe has been the sales representative of the Phizer Pharmaceutical Co. in Canada the past five years. He married an Israeli girl, Sara Cohen, and they have a six-year-old son, Ron, who was born in Israel.

● **Hon Kelso Roberts**, Ontario's Attorney-General, seems to be the choice to succeed Premier Leslie Frost of Ontario. Mr. Roberts represents St. Paul's Riding in the Ontario legislature, which includes part of the famed old "Jewish" Ward — McCaul St., Baldwin St. and that area.

● **Abe Coleman**, popular Toronto chartered accountant, is recuperating at Bransom Hospital after a recent illness. He has received over 200 cards from friends wishing him a speedy recovery. His wife, Toots Coleman, was fashion show chairman of the B'nai B'rith Carnival, which featured Eva Gabor, and worked hard to make the Carnival a huge success.

● **Eli Herman**, president of Herman Furs, died suddenly last Sunday at his summer home in Lake Simcoe. Mr. Herman was very active in the Jewish National Fund, United Jewish Appeal, Palestine Masonic Lodge, B'nai B'rith and Beth Tzedec Synagogue. He was one of the founders of the YMHA and the Hebrew Free Laon. He founded Herman Furs in 1910 at the present Bay St. location, after apprenticing in the fur business at the age of 13. He leaves his wife, Bella; and six sons, Norman, Victor, Reginald and Irving, of Toronto; Dr. Bernard Herman of Los Angeles, and Sydney Herman of New York.

● **Harvey Wolfe**, president of Canadian Coin Laundry Association and a director of Oshawa Wholesale, is leading the battle to have coin laundries remain open on Sunday. The Attorney-Generals of British Columbia, Saskatchewan, Manitoba and Ontario, have refused to prosecute coin laundry owners who remain open Sunday despite a recent Supreme Court decision declaring such operation illegal. It appears that the present Lord's Day Act is archaic and should be brought up to date. All three Toronto dailies and columnist Frank Tumpane have urged the Ontario legislature to amend the Act this fall permitting Sunday coin laundries to remain open.

● **Tony Martin**, who stars at the O'Keefe Centre, this week is one of Hollywood's popular entertainers with over 20 years experience in show business. He is a friend of producer Joe Pasternak, who has a sister Mrs. Sara Dicker in Toronto. We interviewed Pasternak last year when he visited his relatives in Toronto during Passover. He recalled asking a waiter in Washington for motzos and he brought him matches. Pasternak has three nephews residing in Toronto — Ernest Dicker, a successful lawyer; Dr. Robert Dicker, and William Dicker, who is in real estate. We recall being at a party with Mr. Pasternak, who incidentally discovered Canada's Deanna Durbin, about five years ago when he called Tony Martin at 2 A.M. Martin was playing at the Chez Paree in Chicago at the time.

Connie Feller

NASSER WANTS ISRAELI PATENTS

JERUSALEM — (JCNS)—The U.A.R. Government has approached the American Fairbanks-Whitney corporation with a request for the patent rights of the Zarchin desalination process, now being developed by the corporation in partnership with the Israeli Government.

Announcing this in Jerusalem, Mr. Mordecai Bentov, the Israeli Minister of Development, said the American firm had suggested that the U.A.R. authorities apply direct to Israel if they wanted to share the benefits of the Zarchin process. Mr. Bentov said that Israel would be prepared to sell the desalination units to Egypt in three years time when they had started production. But he pointed out, the U.A.R. Government had broken its own pledge to boycott any firm that had connections with Israel.

ONLY ONE LEFT

VILNA'S LONE SYNAGOGUE

LONDON (JCNS) — A report from Vilna gives the Jewish population of that city as between 12,000 and 15,000.

Most of them are stated to be engaged in local industries and a small number in horticulture in the suburbs of the city. There is only one synagogue, where services are held regularly and the supply of prayerbooks is stated to be "adequate."

As in Kovno, the former capital of Lithuania, where about 5,000 Jews are living today, Yiddish is spoken freely but there is no Yiddish school of any kind. Many of Lithuania's Jews who adopted Russian citizenship in the early stages of the Second World War can travel freely to Russia proper, while quite a number of them have availed themselves of the opportunity to visit Jewish communities in the Soviet Union.

In this way there is a much more frequent contact between Jews in Lithuania and Russia than is the case with Jews in other Republics forming part of the U.S.S.R. Unlike the Soviet Union, inter-marriage with non-Jews is reported to be very rare.

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U.S. ZIONIST LEADER DENIES PERSECUTION OF JEWS BY SOVIETS

DR. SILVER BACK FROM RUSSIA

NEW YORK (JCNS) — Rabbi Abba Hillel Silver, the American Zionist leader, has just returned from a private visit to Soviet Russia where he met a number of important government officials with whom he discussed the situation of Russian Jews.

The Soviet Embassy in Washington later confirmed that it informed Moscow in advance of this visit so that Rabbi Silver got a good reception, and was able to see and speak freely to every Jew he desired.

According to the rabbi's son, Daniel Silver, and to Israeli circles here, Rabbi Silver came back optimistic, and claimed there was hope that Soviet Jews might get religious and cultural freedom in the not too distant future.

The news that he was able to obtain permission to visit Russia has, nevertheless, surprised all American Jewish leaders. Though he went there on a personal tour, the fact that he plays such an important role in Zionist circles, and his leadership of American Zionism during the past decade were no secret to the Russians. However, not only was he given the visa, but the Embassy informed Moscow of his forthcoming visit, thus paving the way for him to meet the cream of Soviet leadership at the Soviet Ministry of Culture and the Ministry of Foreign Affairs.

Rabbi Silver visited Leningrad and Kiev, but he spent most of his three-week stay in Moscow.

RUSSIANS STILL BAR HEBREW

LONDON (JCNS) — The ban against the Hebrew language rigidly enforced in Yiddish publications under Stalin, will apparently be also applied to the columns of the new Yiddish language journal to be published in Moscow later this month.

A special two-page leaflet in Yiddish circulating in Moscow and other Russian cities announcing the forthcoming publication of "Soviet Heimland" carefully avoids Hebrew even in the spelling of Jewish names. Thus the name of Joseph is spelt in the old, so-called "Yevskzia Yiddish," that is the de-Hebrewised spelling practised in Russia by Jewish Communists on the orders of the Jewish section of the Central Committee of the Russian Communist Party.

The leaflet announces, among others, the forthcoming publication of some of the poems of the late Samuel Halkin, spelling his first name in the old form. The same form is also used in announcing that "Soviet Heimland" will publish some of "the unknown works of Sholem Aleichem."

The first issue, it announces, will be "July-August number," and the leaflet asks for advance subscriptions. Over 100 Yiddish Russian writers have, it is stated, co-operated in the first number of "Soviet Heimland."

130 WRITERS FOR SOVIET YIDDISH MAGAZINE

LONDON (JCNS) — One hundred and thirty Jewish writers from all over the Soviet Union have now been listed as future contributors to the "Soviet Homeland", the Yiddish bi-monthly which is expected to appear in Moscow by the end of July.

A circular issued by the Editor, Mr. Aaron Vergelis, in Moscow, states that he was able to secure contributions from Jewish authors in all parts of Russia, including those living in Birobidjan. Among the contributors who have promised to write for the Yiddish bi-monthly are eighteen Yiddish poets.

In addition to work of Yiddish writers, the first issue is to contain also a number of contributions from Russian writers, translated specially for the Yiddish journal.

The price of "Soviet Homeland", the circular states, will be 50 kopeks per issue and the yearly subscription 3 roubles.

CANADIANS AT HEBREW UNIVERSITY

JERUSALEM — Visitors to the new campus of the Hebrew University in Jerusalem during July, included:

Dr. and Mrs. Kingstone and Mr. and Mrs. Joel Greisman, all of Toronto; Mr. and Mrs. Norman Loeb, of Ottawa; Mr. and Mrs. Meyer Harris, of London, Ontario; Mr. and Mrs. Sam Kaplan and Mr. Mike Heller, of Vancouver, and Dr. and Mrs. Alton Goldbloom of Montreal.

NEGEV PROGRAM NEW CHAIRMAN

BEN BIBACK

Mr. Ben Biback, a member of the Executive Committee of the Toronto Jewish National Fund Organization has been appointed Chairman of the 'Souvenir Program Committee" for the forthcoming Negev Dinner which will take place in November. Mr. Samuel Feldt, President of the J.N.F. for the Ontario Region for the past ten years, will be honored by the Toronto community on this occasion.

NEW YORK "RABBI LANDLORD" WARNED OF JAIL BY JEWISH JUDGE FOR VIOLATIONS

NEW YORK, (CJN) — A "rabbi" was warned that he would be sent to jail if any more violations were found on a tenement house he owns at 55 West Eighty-fourth Street, New York City.

The warning was given by Magistrate Evelyn Richman in Housing Court as she imposed a $250 fine on a landlord who calls himself "Rabbi". He is Eisig Rosenbaum, who lives at 216 East Chester Street, Long Beach, L.I.

Magistrate Richman said the violations, including rat infestation and defective gas stoves, which are Health Code offenses, were "probably the worst" she ever had heard of.

PAID FINES BEFORE

A part of "Rabbi" Rosenbaum's defense on his plea of "guilty with an explanation" was that he did not know of the building's poor condition.

"That argument is a disgrace", Magistrate Richman said. "Nobody deserves what his tenants were getting. Every apartment had rat holes and a dangerous gas condition."

Mrs. Richman then asked Mrs. Anna Withey, assistant corporation counsel, to read into the record any previous violations and fines paid by "the rabbi" on the building.

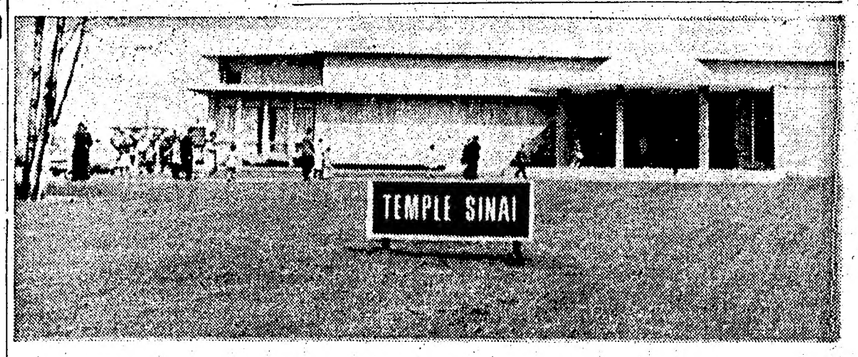
Mrs. Withey said Multiple Dwelling Law violations on the tenement dated from Dec. 2, 1959, and that before yesterday "the rabbi" had paid a total of $365, including a fine of $100 on a plea of guilty to seventy-seven violations in Special Session on Feb. 9, 1960.

WANTS CORPORATION DISSOLVED

"All I can say", the Magistrate declared, "is that with that record it's lucky you cleaned up most of the violations that were found." She was referring to a reinspection report showing that most of twenty-three health violations has been corrected.

The four-story building between Columbus Avenue and Central Park West was bought by "Rabbi Rosenbaum" on June 25, 1959, for about $40,000. His annual rent roll is about $14,000, paid by 15 families of 44 persons who live in two small apartments and thirteen single rooms.

Meanwhile, Attorney General Louis J. Lefkowitz has moved in State Supreme Court to dissolve the corporation that owns the tenement. It is listed as Eisig-Chana Realty Company, Inc., with "the rabbi" as the principal officer.



The New Temple Sinai Building

TEMPLE SINAI CONGREGATION TO ERECT RELIGIOUS SCHOOL BUILDING

Temple Sinai Congregation, North York's Largest liberal Reform Congregation, has grown to a membership of 400 families.

Temple Sinai was started 7 years ago by half a dozen families only. Now it includes members from all parts of Metropolitan Toronto. It also has members in some surrounding communities.

The membership of Temple Sinai consists of men and women in all walks of life: professionals, executives, business men, salesmen, etc. All are united in their loyalty and devotion to their House of Worship. The spiritual leader of Temple Sinai is one of the outstanding Reform Rabbis in the country, the Reverend Jordan Pearlson. Rabbi Pearlson has been with the congregation since its inception. He is known for his various activities in all spheres of communal endeavour. Rabbi Pearlson's role in many a community undertaking has been greatly commended by the leadership of the Canadian Jewish Community.

Temple Sinai now plans to complete their building program by erecting a Religious & Hebrew School on their property. Together with their present Sanctuary and Social Hall, this will then be the most modern and best equipped congregation in the city.

The Temple Sinai program includes Sabbath and Holiday Services; Socials; Library; Youth Groups; Adult Education; Sisterhood; Brotherhood; etc. The Director of Education is Mrs. Leon M. Kahane, B.A. an experienced fully quolified educator. The President of Temple Sinai Congregation is Al. Green. The Sisterhood President is Mrs. A. Bluestein. The Brotherhood President is Mr. B. Chernovsky.

THE OAKVILLE HEBREW SCHOOL

The Oakville-Trafalgar Hebrew Congregation recently celebrated the conclusion of its first school year.

The Hebrew school which is located in new building consists of over 30 children from the Oakville and surrounding area. For most of them this was their first year of Hebrew education. The curriculum is outlined by the Educational Department of the Canadian Jewish Congress. The school employs a qualified Hebrew teacher graduated from the Toronto Teachers' Seminary, Mr. L. Krym.

About 75 members and guests attended the closing school ceremony, and the opening speech was delivered by the President of the Congregation, Mr. V. Wise.

The Chairman of the local Board of Education, Mr. M. English, who acted also as Chairman of the celebration, stressed in his speech the importance of Hebrew Education in general, and reported on the successful school year.

At the conclusion a report of the school's activity was given by its teacher Mr. L. Krym.

Certificates for diligence in study and for regular attendance were distributed by Mr. M. English.

Certificates of Honor for diligence in study received: Susan Macarz, Edie Kleinstein, Geraldine Davis and Henry Solow.

Ruth Tschernia, one of the senior grade pupils, who resides in Port Credit, delivered a speech expressing her gratitude to all who contributed to make this dream come true, by having a Hebrew School in Oakville.

The ceremony was closed with the singing of the Hatikvah.

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C. B. STONE FOR J. N. F.

Mr. Barney Stone, veteran Zionist and Keren Kayemet worker, led the Summer Resort Tisha B'Av Campaign on behalf of the Jewish National Fund in Port Carling. Assisting him were Messrs. Max Blackstein, Murray Freedman, H. Lavine and W. Wise.

All the guests at the New Arcadia House were treated to a kiddish luncheon and afterwards many of them responded to the appeal for funds, including the following: L. Abella, Active Knitting Co., Aero Valet Service, Adams & Waks, Mr. & Mrs. Anshel, H. Baskin, Bilt Rite Housefurnishing Co., Max Blackstein, Norman Citron, S. Citron, R. Erman, C. Figen, H. Fisher, M. Freedman, N. Gorenkof, M. Haber, B. Himel, D. Hope, Harry Jacobs, J. Jacobson, H. Katz, H. Krehm, A. Kritzer, M Kruger, A. Lapine, H. Lavine, M. Levitt, Max Lipowitz, M. Matin, Lee Mays, J. Mirsky, Z. Muskat, J. Naiman, B. Orfus, O. Paikin, S. Pukerman, W. Rochman, A. Schaffer, L. Schreiber, J. Schwebel, Sid & Murray Motors Ltd., Mrs. Shapiro, Mrs. Shub, A. Shuman, S. Shuman, Pearl Smith, A. Speigel, C.B. Stone, Mrs. Tepperman, Harry Tobin, M. Wechsler, Adele Weinstock, S. Weisglass, I. Wineberg, J. Wise, W. Wise, Wright Williams Realty Co. Ltd., J. Zabner and S. Zarnett.

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THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO

ISRAEL & WESTERN EUROPE

During a week which has heard Mr. Macmillan's historic announcement that Britain intends to apply for membership of the European Common Market, confirmation has also been received that Israel, too, is asking to join.

The two events, of course, are not unconnected, as the Israel Ambassador to Britain explained in an address recently. The bulk of Israel's exports — especially her citrus products — go to Western Europe, a third to the "Six", and another third to the U.K. and other countries which are now applying for membership.

Were these goods to be faced by the tariff wall which is likely to rise steadily round the Common Market during the next few years, they would have limited chances of finding alternative outlets and the result for Israel would be disastrous.

Israel is therefore seeking an arrangement broadly similar to that already enjoyed by Greece and by a number of former French colonies or protectorates, and mooted for members of the British Commonwealth, which would allow its exports through the tariff barrier in return for similar concessions to Common Market exports to Israel. These arrangements are certain to evoke the spleen of the Arab world, but if previous experience is a guide this opposition should not succeed in bringing about Israel's rejection.

They will also be opposed by "neutralists" inside Israel, but the overwhelming majority of public opinion there supports Mr. Ben-Gurion's assurance that the State's safety and progress require close association with the free world. And though Israel's application, at this stage, is couched in economic terms, there is no doubt that the political undertones of the Economic Community will be welcome to the Israeli authorities, since they would go some way at least to ending the State's present isolation.

Association will also call for certain changes inside Israel, in particular, abolition of multiple exchange-rates and their replacement by a single realistic rate, action to improve the competitive position of certain industries and enterprises, and some check on the lavish use of subsidies.

But since these steps have been consistently advocated by Israeli economists and international economic institutions, like the I.M.F. and G.A.T.T., for years, these changes will be doubly welcome.

As Israel lies geographically beyond the borders of Europe the arrangements for her association with the European Common Market may be complicated, but her friends everywhere will admit the strength of her case for membership.

ONE IN A MILLION

An otherwise obscure immigrant to Israel has unexpectedly achieved a status symbol that brings renown upon both himself and his fellows. He is the millionth immigrant to arrive in the country since the establishment of the State. In his person he represents the common characteristics of a great multitude of ordinary human beings. But he has also been singled out individually to record a magnificent accomplishment.

The country's Proclamation of Independence in 1948 asserted:

"The State of Israel will be open to the immigration of Jews from all countries of their dispersion . . . Our call goes out to the Jewish people all over the world to rally to our side in the task of immigration and development."

That proclamation was corroborated in the Law of the Return, passed by the Knesset two years later, which formulated a basic and fundamental conception underlying the creation and development of the new state. It differed from the immigration laws of other countries, which regulate the conditions for admitting certain classes of immigrants from abroad.

The Law of the Return, however, was specifically designed to lay down a principle of historic permanence, uniting the Jewish people and the Land of Israel. It declared that the very existence of the State was indissolubly bound up with the right of aliya. In fact, the term "immigrant" as ordinarily understood, has completely changed its meaning in this particular context.

The millionth arrival who has only just set foot on the soil of Eretz Yisrael immediately became entitled to the same full rights and privileges of citizenship as were the 999,999 who came earlier. Tremendous courage and self-sacrifice have been shown by the inhabitants of Israel in implementing the decision to put no restriction on the number of Jews entering the State, or on their status. Moreover, the whole economy of the country is geared to the purpose of enabling the newcomer to feel entirely at home and to become fully integrated in the life and activities of the community. Indeed, Government and people strive to the utmost to enable him to make his own positive and constructive contribution to the common weal. Only recently the Jewish Agency, which is responsible for administering the work of aliya, has increased its budget in order to facilitate the subsequent process of his adaptation to, and absorption in, his new environment.

The people in Israel can take pride in the fact that the latest arrival is certainly assured of much happier economic conditions than were many of those who preceded him. At one time nearly a quarter of a million immigrants were compelled to live in ma'abarot, whereas today only comparatively few families still remain in these temporary shelters. Unemployment has rapidly declined until only some 3,000 persons are now out of work. Even this number is bound to decrease with the development of the new port of Ashdod and other industrial projects now being planned.

The aliyah of the millionth immigrant is symbolic of the success attained up to date. His arrival must be an incentive to Jews both inside and outside the State to persevere without respite in their joint enterprise of gathering in the exiles. The need to assist Israel in this historic task is no less urgent now, in these comparatively peaceful days, than when the State was reborn amid bloodshed and strife.

NASSER - THE U. S. BARGAIN

Both Kuwait and Bizerta affairs have had repercussions throughout the Arab world and the Middle East: the difference between the two is instructive. The first offered the Arab States the chance to act in a constructive manner to reinforce the region's stability; the second offered the chance to exacerbate a dispute which should never have been allowed in the first place.

Over Kuwait, the Arab League showed up poorly. It took nearly a month before the League could decide to admit Kuwait as a member, but even now it has not done anything about sending troops to keep the peace there and allow the much-maligned British Forces to withdraw from the task of stopping the Arabs from flying at one another's throats. Over Bizerta, the Arab States were ready with offers of volunteers as soon as the first shot had been fired, and egged the Tunisians on in a struggle which is inflicting real hardship on the inhabitants of Bizerta and on the country's economic life, and which will obtain nothing which could not have been obtained ultimately in any case.

The U.A.R., which opposed the sending of troops of its own or its neighbours to keep the peace in Kuwait, on the spacious grounds that this would weaken the struggle against Israel, hurried to send "volunteers" to Tunisia, though it is amply clear that a political solution is both possible and desirable and that further skirmishing will only cause loss of life to the attackers.

Nasser's further nationalisation measures have excited relatively little interest in the West, apart from a few attempts to prove that they have nothing in common with Communism. In fact they have a good deal in common, and attempts to explain them away are distressingly reminiscent of attempts to prove that the "peoples' democracies" and later Communist China had no intention of imposing a Communist dictatorship or abolishing private property.

The new measures are the last in a series, and cover insurance and financial institutions and most larger industrial concerns. Earlier nationalisation measures were justified on the ground that foreign or Jewish property should not be allowed to dominate the economy, that the Belgians had behaved like imperialists in Africa, or that the Government should control the commanding heights of the economy. The new wave is justified simply on the grounds that capitalism is "anti-social" and a denial of justice.

Few nationalised properties have been paid for. Jewish and foreign properties have received only small fractio of their money, if any, and the Belgians nothing. Under the new arrangements, owners are to be repaid in 4 per cent negotiable bonds over a period of 15 years, at prices fixed by the Government. In light of the vagaries of Government valuation, the continual decline in the value of the Egyptian pound, and new tax laws, they are lucky if they realise more than 10 per cent of the total value.

With increasing concentration of economic ownership, information media, and political power in Government hands, a one-party dictatorship, together with violently anti-Western and pro-Soviet foreign policies and propaganda, the U.A.R. is turning increasingly into a Levantine-style "peoples democracy," with U.S.A aid into the bargain.

"By 1980 The Chains Will Be Solid Gold"

THE GAZETTE, Montreal

Predictions In Rabbinic Literature:
FROM BABEL & NOAH TO THE SPACE AGE

By Jonathan Eybeschütz, the 18th Century Cabbalist
(translated by Shabtai Rosenne)

Now this is the matter of the Generation of the Flood and of the Tower of Babel.

They aspired to build a tower which would reach to the heavens. Must we understand from this that they were so ignorant as not to know that, according to the science of building, this would have required foundations broader than the sphere of the earth?

But their calculations were based upon the natural sciences, which teach that rain falls from the steam and vapours rising from the earth and its foundation of water. From this are formed the clouds, out of which the waters descend. The origin of the water is not the heavens at all.

Indeed, a theory has already been put forth, based on actual observations, that the clouds, being the heavy vapours rising from the earth, do not reach a hight of more than five miles at the most. That being so, it also follows that those vapours which are lighter that particles of water do not rise any higher because, were they to rise higher, then the clouds, which are heavier, would themselves be higher above the earth. That is why the Generation of the Flood planed the Tower to rise above the height of the clouds.

And thus they made it so that the rain could not fall on them, and when the Bible uses the expression "with its top in heaven", you have here hyperbole.

Where is the difference? For it is known that the lunar Sphere is also a place of habitation, as is the Earthly Sphere.

It has already been learned through flying devices, in the form of a mast laid breadthwise across the earth, that the wind ascends from the earth; indeed all winds rise from the earth below. That is why I have written that Noah would not have gone on a boat to the middle of the Ocean because certainly there was no flood there.

Indeed what could be the object of a flood in the Ocean? Should he not have taken a boat and not the Ark? Moreover, at that time the shipwright's art was unknown; and there is a further difficulty that the Almighty would have commanded him to take a boat and not the Ark.

But as I have written, so be it, namely: the flood flattened the earth so that while it lasted no wind at all could ascend from the earth, wherefore Noah could not have sailed a boat to the Atlantic Ocean since in the place where he was at the time of the flood there was no wind, and it is impossible to sail without wind and that is the explanation for my statement that the winds ascend from the earth below.

And the idea of the flying devices was that the wind would blow into the mast and thus *lift the thing higher and higher*, so that it would not return to earth unless strong and heavy air in the immediate vicinity of the earth would press on the thing and force it downwards,

(continued on page 8)

THE NORTH AMERICAN SCENE — By ALBERT VORSPAN

American Jewry: A Shrinking Community?

Although mankind is experiencing a massive "population explosion", thoughtful Jewish leaders in America are worried that American Jewry is shrinking in numbers in relation to other religious and ethnic groups in the general population. The problem is occasioned by two main factors: (1) A steep decline in Jewish immigration to the United States; and (2) A Jewish birth rate which lags behind that of the population as a whole.

The long-range problem is highlighted by two articles published in the American Jewish Committee's 1961 **American Jewish Yearbook.**

One article, written by Ilya Dijour, on Jewish immigration to the United States since 1914, reminds us that American Jewry cannot look to immigration for the kind of infusion of new blood and numbers which characterized some 2,000,000 Jews from Europe to American shores. Since the adoption by the U.S. Congress in 1924 of the racist and restrictive national origins quota system, however, immigration in general — and Jewish immigration in particular — have fallen sharply. Statistics gleaned by Dijour from the HIAS (Hebrew Sheltering and Immigrant Aid Society), United Service for New Americans and Joint Distribution Committee, indicate that, between 1924 and 1944, Jewish immigration to the U.S. dropped to 10.2% of the total immigration. Between 1944 and 1960, it fell to 6%. Moreover, had it not been for President Truman's directive of December 22, 1945, and the temporary Displaced Persons Act of 1948, Jewish immigration to America would have amounted to only 107,400 during the post-war period, representing a mere 4.3% of the total.

Except for the vast silent Jewish community entrapped behind the reaches of the Iron Curtain, nowhere in the world does there remain a large reservoir of potential Jewish immigration to the United States, even if the decades — old struggle of Jewish and liberal organizations for a liberalized U.S. immigration policy were, miraculously, to be achieved. The presence of the State of Israel as a ready sanctuary for homeless and harried Jews has markedly changed the picture. Moreover, prospects are bleak indeed that basic U.S. immigration policy will, in the near future, be brought into line with the humane and liberalized provisions which Jewish groups have always favoured and which, incidentally, John F. Kennedy often espoused during his congressional career. Thus, the Jewish community of the United States, a few short decades ago an overwhelmingly immigrant community, is today approximately 85% native-born. Drastic changes in the world and the U.S. scene will have to occur before American Jewry can look once again to immigration as a substantial source of replenishment.

It ought to be said, however, that no contingency can be ruled out in a world as kaleidoscopic and an international picture as swift-changing as our own. And should the unexpected happen in any part of the world, Jewish immigration agencies will respond, as they have so often before, with a vigilance and a know-how which have long been the marvel of Christian relief agencies. When the ill-fated Hungarian uprising failed and thousands of escapees were brought to the United States under emergency immigration provisions, a surprisingly high proportion of those admitted to the U.S. were Jews. Asked by a Christian refugee worker how the Jewish agencies were able to move so swiftly and efficiently, a Jewish immigration official wryly replied: "You see, we have had some 3000 years of experience". This experience is now being applied to aid the six thousand Jews who have already fled Castro Cuba and seek settlement in the United States and elsewhere in the free world.

Inasmuch as American Jewry can no longer rely on immigration as a primary source of strength, it is all the more disturbing that the natural growth of the Jewish population in the U.S. appears to compare unfavourably with that of other groups in the general community. Professor Erich Rosenthal, analyzing "Jewish Fertility in the U.S." in the YEARBOOK, examines the nation-wide sample survey of the U.S. Bureau of Census and concludes that "Jews in the U.S. did not participate in the post-war baby boom as much as the Roman Catholics and Protestants." Studies suggest that the Jewish fertility pattern in America has actually been low for two generations. Social scientist, Dr. Joshua Fishman, has estimated the current Jewish birth rate as only 79% of the national average in the U.S.

What accounts for the low level of Jewish fertility? For one thing, fertility is normally lower in urban areas and American Jewry is extraordinarily urbanized — almost 90% of U.S. Jews live in large cities (half of them in and around New York City), a much higher proportion than that for Protestant and Roman Catholics. Education also has a definite bearing on fertility; women college graduates tend to produce about half as many children as American women in general. Inasmuch as the proportion of Jewish women who have graduated from college is approximately twice that of the total white female population, this factor has apparently had an influence on Jewish fecundity. Another factor cited by Rosenthal is the occupational distribution of American Jewry. White collar workers tend to have smaller families than manual workers; Jews are heavily concentrated in the professions and businesses which constitute the white collar group. There also seems to be a relationship between speedy upward social mobility and low fertility. The rise in the social and economic status of Jews has been swifter than that enjoyed by any other immigrant group in American society. One observer noted that American Jews reflect "a preconceived incompatibility between sending children to college and having large families." Additionally, Jews accept both the principle and practice of birth control in a higher ratio than any other religious group.

What of the future? Rosenthal hazards no predictions. The Jewish exodus to the suburbs, he speculates, may lift Jewish fertility rates in the years ahead. But the possibility of a static Jewish population — deprived of the lifeblood of immigration and barely holding its own in natural growth — is a problem of no small significance for the future of American Jewry, which prides itself on being the largest and most important Jewish community in the world.

Letters To The Editor

Encore: Hemingway's Jew

By STEPHEN SOLWAY

Although I found Adah Lappin's article on Hemingway in the July 28th issue of C.J.N. interesting reading, I cannot quite agree with her evaluation of Robert Cohn in "The Sun Also Rises". I do not believe that Hemingway has set him totally apart from the remaining characters in the novel simply because of his Jewishness. Nor do I feel because he is of the Jewish race that he has a weakness which Hemingway intended not to be exhibited by any of the other characters.

The world depicted in this early Hemingway novel is one which leaves no room for self-pity or romantic values. Romance is shown to be dead in "The Sun Also Rises"; the only thing left is to exhibit absolute courage, especially a physical rather than moral bravery. Thus, one must learn to define his own code of ethics and then live up to it.

The book's two central characters, Brett and Jake Barner, have both been destroyed by the war. For Brett, her war 'wounds" are the equivalent of Jake's emasculation. The effect of the war upon Brett has been a loosening of moral conduct and a tightening of emotional control. Her emotions have become repressed by a shallow world without spiritual meaning and as a result she has become a woman devoid of womanhood.

Against Brett and Jake stands the figure of Robert Cohn. Jake's description of Cohn at the begining of the novel is quite cynical. The reader is made aware of the bitterness Jake feels toward Cohn as a Jew, and we are not allowed to pity Cohn. We are made to feel Cohn is an egocentric person. But we are also told, "Cohn likes the idea of a mistress more than he likes the actual mistress; he likes the authority of editing and the prestige of writing, though he is a bad writer and a pood novelist". Also Jake further mentions that after Cohn's wife left him, he met another woman and then Barnes comments sarcastically, "Cohn was sure he loved her". The fact is, Cohn is criticized because he actually believes in love. Cohn is romantic, always looking for internal strength, in outward signs and sources. He is the last chivalrous hero; the last defender of an outworn faith, and his function is to illustrate its present folly — to show the reader through absurdity of his behaviour, that romantic love is dead, that one of the great guiding codes of the past no longer operates. Cohn lives by what he reads. He is established as a person who takes literature rather than life as the basis for his moral conduct. But Jake Barnes and his friends have no alternative to Cohn's beliefs. This is the key to the distaste that others have for Cohn. The fact that Cohn is Jewish is not what is held against him by Hemingway in bringing out Cohn's character, even tough Jake and others emphasize Cohn's Jewishness as a (perhaps unconscious) attempt to mask the real reason for their disliking him. Cohn is a challenge to the lost generation. He still upholds a romantic view of life and since he affirms it with stubborn persistence, he acts like a goad upon his contemporaries who are more aware of life's emptiness. Brett at one point suggests to Jake that he is getting romantic. Barnes immediately replies, "no, bored". This is his real attitude — he is bored. Cohn is not bored; he lives out of his books. The startling fact is that Jake in some ways is more like Cohn than any other character in the novel, and this is made very apparent by Hemingway. Barnes is sensible enough, and certainly sees life clearly. The reader can easily contrast his private grief with Cohn's public suffering (such as for example, Jake's unwillingness to allow his unhappiness to manifest itself over Brett's affair with Romero, the young bullfighter, his self re-

(continued on page 8)

SERMON FOR THE WEEK

THE RULE OF LAW

Comparatively little is known about the actual life of Israel during the Wilderness period. The nation was still in a fluid state. The family and the clan were the strongest and most reliable units; while central control and authority must have been difficult to maintain; yet towards kingship there seems to have been an ambivalent attitude right from those early days until the end of the first commonwealth.

This is one of the subjects dealt with in this week's Sidra, where legislation is laid down concerning the provision of justice and the system of government: the control and punishment of crime; and the rules of warfare. "Down to modern times", writes T. H. Huxley, "no State had a constitution in which the interests of the people are so largely taken into account, in which the duties so much more than the privileges of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus."

This becomes especially clear when we review some of the laws of kingship, and even more so if we compare these laws with the despotic position that prevailed among most other nations of fame. In Israel, the monarch was under the law and subject to it, and bound to respect the life and possessions of his subjects.

There were, indeed, in the subsequent history of Israel, occasions on which this situation was violated; but the recorded reaction to those violations is in itself a tribute to the standard set by the constitution. King Ahab's illegal appropriation of Naboth's vineyard is one such incident; and it is noteworthy that even here Ahab, realizing his constitutional limitations, hesitated to take action to satisfy his covetous desire, and it was only his foreign queen, Jezebel, who insisted on arranging the matter herself. Nevertheless, the prophet Elijah denounces them both: "Thus saith the Lord, hast thou murdered and also inherited?" — and foretells the fall of the dynasty.

A profound and far-reaching influence on the whole moral outlook and development of the Jewish people was exerted by this ancient concept of a limited monarchy, a king who was "brother" to the humblest of his subjects. At the very foundation of our social philosophy are the ideals of freedom, justice and the respect for the law. In the life of ancient Israel there was already implanted a passion for freedom, a love of independence, an impatience of external control, that were not to be found in other nations for a long time to come. Authority in Israel was always very limited; autocratic power was seen as foreign and repulsive and, when it did rear its head, was vigorously opposed. The whole subsequent history of Israel, with the development of a limited monarchical rule, watched carefully by the prophets, is evidence of this fact.

The ancient Israelite would not have known or understood the term "democracy", but he had an outlook remarkably similar to what we understand by that word in our day. The concept of democratic rulership, the theory that the king had responsibilities and duties as well as rights and privileges was part of the great legacy bequeathed to the world by the first Israel Commonwealth. It is good that modern Israel also has shown itself so alert and vigilant in defence of this principle. It has good religious sanction.

ONLY IN AMERICA

By HARRY GOLDEN

THE SECRETS OF LOVE

The way to a man's heart may be through his stomach as Fanny Farmer once opined, but there are a million other paths, too.

Take the case of Leonard, the catch of the season. Leonard wore thick glasses, was overweight, and had been attending school so long he had more degrees than a thermometer. Why was he a catch? Because his father had left him a controlling interest in a factory which manufactured Sneezex tissues. Leonard's fortune was safe and secure, at least until doctors beat the common cold.

But Leonard didn't care much for girls. All he cared about was sitting in the drug store, a copy of Immanuel Kant before him, slurping vanilla milk shakes. Then a doctor came along and put Leonard on a diet. It made Leonard unhappy but in the process of slimming down he up and married a demure and not very pretty girl. She had a secret. She read the perfume ads. She hooked Leonard thoroughly spraying herself with vanilla extract.

Then there was Elmer, who would flutter eyebrows at the girls and say, "Hubba, hubba, how bout coming up to my room to see my etchings?" It looked like no one would ever catch Elmer. But then he went into the hospital for a left inguinal hernia operation and when he came out, he became a married man. One of the girls he used to proposition came up to his room to see his X-Rays.

The saddest is Morty, who loves classical music. Once he had a girl friend who meant everything to him. They used to talk about classical music all the time. She was a wonderful companion but gave promises of being a terrible housekeeper. She knew all about "La Boheme" but Morty was just as likely to find his shoes in the icebox as a head of lettuce under his bed.

He married instead a girl who is not so good a conversationalist but who keeps a neat house and drives Morty's children, Sandra and Robin, back and forth to ballet lessons weekly and gets jealous if Morty talks about classical music to anyone. Morty can't really understand why he married this girl, but 3,000 years of tradition fell on his artistic neck, like a guillotine, and time marches on.

A CIVIL WAR DIARY

"The Yankees must have lost at least two hundred men in killed and wounded. They found that we could do some fighting too."

This entry is dated June 10, 1861 and recounts the engagement between the Charlotte Grays and the "Yankees" at Bethel Church, "the first land battle of the war." It was recorded by Private Lewis Leon, a Jewish immigrant boy from Germany who took up arms on behalf of his native state of North Carolina.

In 1862 Private Leon re-enlisted for the duration of the war in a company raised in Charlotte by Colonel William Owens. This regiment joined in the Northern campaign managed by General Lee which met the "Yankees" at Gettysburg. On July 4, Private Leon wrote: "This is the day the Yankee General McClellan promised to eat dinner in our capitol. He did not, but many of his command did, in our prisons, and they did not eat turkey."

Like the diaries of most private soldiers, Leon's is filled with data and chronicles of the weather, the rain, the cold, the heat. As the war wore on, he found that the inclemency never disturbed his sleep. When he got the chance, he would note he "flopped down and slept better than Abe Lincoln."

Although he was aware that the cause of the Confederacy was not prospering, Private Leon did not despair, nor did he grow angry at his officers. Indeed, he reserved his deepest emotions for General Robert E. Lee whom he refers to as "our father" noting, on one occasion, "This morning they read an order from our father R. E. Lee in which he gave furlough into Richmond of all Israelites in honor of the Jewish New Year. Wortheim, Oppenheim, Katz and myself as well as Lieutenant E. Cohen worshipped."

At the battle of Spotsylvania Court House, Leon was taken prisoner and after the surrender, paroled. He returned to Charlotte and established himself as a grocery clerk, eventually branching out into his own business.

In 1901 he sent his diary to the surviving Colonel of his regiment, James T. Morehead of Greensboro who put his imprimatur upon it and certified it true in all respects. The book was printed in 1911 by the Stone Printing Company of Charlotte but has been out of print for many years. It is now in the archives of the American-Jewish Historical Society on upper Broadway in New York.

Lewis Leon died in 1919 and is buried in the Hebrew Cemetery on McCall Street in Charlotte. His grave is decorated each year by the local United Daughters of the Confederacy.

I WONDER WHO'S KISSING HER NOW

After making a speech in Tucson, Ariz., will Hough came to greet me and it was a great joy for me to shake hands with him. I have known of Will Hough for many years, but had never met him and here he was with an autographed copy of his song for me. I consider Will Hough's song one of the finest expressions of popular music in our land . It is called "I Wonder Who's Kis sing Her Now."

For the past 25 years the late Joe Howard was identified with the song, deservedly so, since he wrote the music. But critically we must say the song's success, the fact that it has become incorporated in our musical consciousness is because of Hough's lyrics, worthy of an Edna St. Vincent Millay.

I wonder who's kissing her now
Wonder who's teaching her how
Wonder who's looking into her eyes
Breathing sighs, telling lies?

Mr. Hough says that a chance remark, "I wonder who's kissing her now," uttered by a girl at a party was responsible for the birth of the song. Hough was at a party with his collaborator, Frank R. Adams, and they were working on a fourth coming musical comedy, "The Prince of Tonight." Hough and Adams ground out the lyrics of the song the very next morning and made an arrangement with composer Joe Howard, who wrote the music.

"The Prince of Tonight" opened in Chicago on February 8, 1909 but the song itself did not become universally popular for another year when the public began to sing the melody to its heart's content, and purchased a million copies of the sheet music within a year.

The late Ted Healy, the veteran performer, became closely identified with this classic, because of his success with the number on the vaudeville stage. (Ted is also famous for having "invented" the Three Stooges).

Probably the great power of "I Wonder Who's Kissing Her Now" is its essential articulate beauty and the memories it recalls.

Songs bring back the memories of time and place and help us identify with the pleasant experiences of life. A fellow from an intellectual magazine asked me what is my favorite musical composition. Without hesitation I replied, "The Old Refrain" by Fritz Kreisler. The reporter looked stunned and I could see the trace of a sneer and a dismissal. But I remembered a summer's night of long ago sailing on the Hudson River with the lights of Broadway in the background, my girl at my side, and the three-piece orchestra playing "The Old Refrain." What's Beethoven compared to that?

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HUMAN RELATIONS

A Second Child?

DR. ROSE N. FRANZBLAU

QUESTION: I am 35 and my husband is 42. We have been married six years and have one child, 4. I would like to have another child but my husband, who loves our child and helped me take care of her when she was small, feels that we are too old to bring up another child.

He also has a fear about dying, because when he was young he was sick and happened to overhear a comment by the doctor that he would not live beyond 30 years of age. His salary is about $5.000, so he works Saturdays and Sundays. He worries a lot and becomes nervous.

As for myself, I do all my own housework and shopping. I don't belong to any clubs or go out. Instead, I go to bed or read a lot. We have no car nor do we go on vacations. I get bored. I don't want to go back to work. I feel a second child would be good for my little girl.

ANSWER: The decision to have a child should always be made by a willing twosome. One should never have to convince the other.

Both of you are still young enough to create and rear another child. Perhaps there are some practical considerations which are holding your husband back.

Unable to give the people he loves as much as they desire, he fears that another child would cut down even what he now is able to give you. He may also fear that having another child would mean helping you again with its care. This would take up the little free time he has.

* * *

Although he may have loved getting close to his little girl through helping you care for her, he could still have resented the fact that he had to do so. He worked seven days a week, and still had to help you with your job as mother.

It may be that all this left him with little energy for the physical closeness and intimacy which you desire. Perhaps in campaigning to have another baby, you dream of the frequent and enjoyable intimate life that you had before the coming of your first child.

This is not a good reason for having another child, nor is it likely to achieve the end you desire. No child should be planned as occupational therapy for the mother, as a remedy for a couple's sex life, or as a playmate for another child.

It is a very difficult thing for anyone really to conceive of his own death. Hence, the fear of dying usually has at its base a fear of being punished for some bad wish or thought related to the death of someone else.

* * *

Your decision not to go back to work to increase the family income may be a good one, but only if you do not make demands for things your husband cannot give you, or make him feel guilty for not being able to provide them.

Another child will keep you occupied, but will not relieve the boredom which you create by isolating yourself from people and activities. You ought to become active in school or church affairs or even take on a part-time job for the time being. Learning from others will fill some of the void in your life and overcome your boredom. Passing on to others what you have learned from your reading and experience will make you feel like a more interesting individual.

With each of you bringing home interesting things to talk about, your relationship will become more interesting and may resume the glow and romance of your early love. Then, on his own, your husband might want to have another child as an expression of his love for you and his belief in life.

Interfering Mother

QUESTION: My son, 25, is handsome, intelligent, a college graduate and is working as an auditor abroad, earning a fine salary. After graduation, he kept company with a girl for two years. Her family and mine assumed they would eventually m rry. I, particularly, was ecstatic about the romance, because she is the kind of girl one could be proud to have in the family — educated, good-looking, sincere, with high morals.

But the girl and her parents are very orthodox in the religious beliefs and practices. My son has no belief. This led to arguments night afternight with the girl until the romance soured.

It is now a year since they parted, yet I am still shaken. It would be my fulfillment to bring them together again. I call the young lady regularly. She and her parents are bitter over the parting, but I am certain that if my son made a move for a reconciliation, it would be accepted.

He now corresponds with a young lady whom I feel he met on the rebound.

My family feels I am meddling in my son's personal affairs. I would like to maintain friendship with the girl and her family, since it is no fault of mine that she and my son parted.

(Continued on back page)

A CJN EXCLUSIVE

By JAMES PARKES

JEWS AND THE EXPANSION OF CHRISTIANITY

From time to time some remark is made, some quotation produced, to accuse the Jews of malicious and inveterate hostility to the new religion propagated by those who believed that Jesus of Nazareth was the Messiah. Such a remark came recently in a broadcast by that excellent scholar and archaeologist, William Frend, who claimed that "by the middle of the second century Jews were making common cause with pagans against the Church in the Greek-speaking Roman world." Not unnaturally, Jews wonder what the story of the separation of the two religions really was, how much can be established by reliable evidence, and whether the result shows an abnormal hostility, an abnormal malice.

The word abnormal needs to be stressed. For there is nothing surprising in the adoption by loyal Jews of an attitude of hostility to the adherents of the new religion. This was not hostility to the person of Jesus of Nazareth, about whom, in fact, Jews of the first and second centuries C.E. probably had very little direct information. The hostility was caused by the attitude which Gentile adherents of this Jewish Messianic faith were adopting towards the whole observance of Torah. Inspired by their understanding of the Apostle Paul (I use this phrase advisedly, for Paul is by no means as clear or as consistent as they assumed), they came to the conclusion that the whole of Torah was abrogated by acceptance of Jesus of Nazareth as Messiah; and their language about Torah became rapidly more and more abusive.

There would be nothing abnormal in this attitude producing bitter resentment. In the decades after the Temple had been destroyed and autonomy lost, when Jews had nothing left to them but their Torah, the sneers and gibes of Christians must have been particularly unendurable. They are, indeed, a disgrace to Christianity, and it is impossible to read what we still possess in the surviving writings of many Church fathers without a feeling of disgust and shame. What must have been said in the market-place, when these things were said by grave Church leaders, can easily be imagined.

There is another issue which must have been liable to produce an explosion during the period when the separation between the two religions was not clear-cut, and the Nazarenes were still a Jewish sect. This was the introduction into the synagogue of persons who had recently been complete pagans, because they had accepted Jesus of Nazareth as Messiah. We can, in fact, see something of the trouble produced in such circumstances by Paul's letters to the Corinthian Christians, and by the description of his visits to Corinth in the Acts of the Apostles.

Jews were highly privileged in the Roman Empire, and their privileges were given because they were accepted as a respectable and law-abiding element in society (the existence and continuation of these privileges is more important evidence of how responsible Romans looked at Jews than the gibes of the satirists or the denunciations of die-hards like Tacitus. If people like Paul's Corinthiarr converts started painting the town red, and then claimed to be Jews, the whole position of Jews in the empire would be imperilled.

Thus, during the first century of Christianity, it would be normal to find evidence of violent Jewish hostility; and this is just what the documents reveal. The documents in question are the masses of lives of the saints, genuine, distorted, or frankly apocryphal. For they reflect what Christians expected or remembered, even if the saint in question or the recorded incidents of his life were imaginary. They record that there had been many cases when Jews had hounded Christians to some form of martyrdom, either judicial or by lynching.

But the evidence is that by the middle of the second century this situation had passed. When Dr. Frend says that "by the middle of the second century Jews were making common cause with pagans" he is speaking about a period when the normal but regretable hostility of earlier days would, had it still existed, have been abnormal, and he has made it sound worse by saying that Jews helped pagans to persecute Christians. Is there evidence that the hostility he refers to really existed?

During the first half of the second century Jewish influence was at its lowest ebb. The revolt in Judea, following bloody riots and risings in various Diaspora communities, was not a background in which Romans would readily have listened to Jews making accusations against other people. During the second half of the century Jewish privileges were restored, and Jews were again in favour. The penal laws against the practice of Judaism which had cost Agiba his life had been repealed. Did the Jews take advantage of this restoration to favour to make common cause with the pagans in the persecution of the Christians? To have done so would have been an exhibition of abnormal malice. For the Christians were a quite separate and almost entirely Gentile group; and, whatever their heresy, they were the only other monotheists in a polytheistic world.

The evidence that they did so is provided by a group of sayings — generalisations, not specific accusations — in third- and fourth — century Church fathers. Tertullian in North Africa at the end of the second century speaks of "synagoga fons persecutionum." Other later fathers make somewhat similar remarks. Is this evidence of a general attitude? Can one rightly speak of the Jews behaving in this way? We can turn again to the evidence of the hundreds of lives of saints which have survived, and that evidence is quite clear. It was not a general attitude, and it is not to be attributed to the Jews. What we find instead is normal evidence of human nobility — and human frailty.

We find that sometimes Christians — to their shame — betrayed Jews, when to practise Judaism was a penal offence; and we find that sometimes Jews — to their shame — betrayed Christians, or joined in the hostile demonstration of the crowd against them, when Rome had issued an edict that all (except Jews) must offer incense on the altar. We find cases where it is specifically mentioned that the martyr was loved by Jews and pagans.

In other words we do not find any consistent attitude which entitle us ever to speak of the Jews in their attitude to the Church of the second and third centuries. Some Jews behaved one way, some another. Of their making "common cause with pagans" we have not clear evidence at all. For the most consistent picture of Jews causing embarrassment to the Christians was in their influence over potential converts, and this was not a matter in which the pagan authorities were interested. There, indeed, the Church feared Jewish influence, and that it did so need not cause surprise. For it was one of the perpetual problems to the Church that Jews did not endorse their beliefs, or accept their interpretations of the Scriptures common to both faiths.

And we may well believe that a pagan, attracted to Christianity, might discuss the matter with a Jewish acquaintance and have his proposed faith ridiculed or denounced. But that is not "making common cause with pagans." It is a natural Jewish reaction in which pagans would play no part. It might lead to a man deciding not to be baptised; it did not lead to him being martyred.

BOOKS & MEN

By Samuel Kreiter

RICH FOLKLORE

"The World is Chelm" is Wolf Mercur's second book. Mr. Mercur, a Yiddish author, was associated with Morris Schwartz's famous Art Theatre in New York. His family ties with Toronto are very close. Most of his relatives are living in our city.

"The World Is Chelm" is the second book Wolf Mercur had published. It is a stimulating collocation of Jewish folktales portrayed in clipped, magic, narrative verse. It is saturated with satiric humor, keen perception of the traditional Jewish psyche and overtones of universal implication. Written in the authentic Yiddish idiom, with imagination and insight, the author recreates for us a unique world out of our East European past. Instantly it endears itself to us with quaintly animated character projections and deftly conjured situations which assume larger meaning than the surface provides, and a droll irrationality not easily captured.

Mercur's book is the 148th in the monumental series of Yiddish volumes titled "Polish Jewry" designed to chronicle in all forms of expression the totality of Jewish life in pre-war Poland which the Nazis completely destroyed. The project was launched by the Central Alliance of Polish Jews of Argentine as a fitting memorial to the martyred Jewish communities.

Chelm is not a mythical city. It was part of old Poland and its history dates back for centuries. In 1550 there were 371 Jews in Chelm. It had a famous yeshiva whose illustrious heads included Elijah ben Judah Aaron, also known as the Baal Shem of Chelm, and Samuel Edels (MaHaRsha). In 1648 Chmielnicki slaughtered 400 Jews. In 1765 Chelm's Jewish population numbered about 150, and by 1931 it was 40% of the general population, or 13,537. Chelm reportedly had its own miracle worker who created a Golem long before the Prague Golem for the protection of the Jews from the hostile Gentile populace.... How, or why, Chelm took on its fabled extra-territorial character in Yiddish literature, is not clear.

In the legendary Chelm,, the thoughtful writer Almi explains in his preface, wisdom and good sense got sidetracked,, and the imaginary spectacle convulsed Jews with laughter. Symbolically it reminded them of the world struggling with similarly disarming distortions of reality.... Thus Chelm became a source of chaste Jewish humor, and offered Hebrew and Yiddish craftsmen a great reservoir of thematic material.... Wolf Mercur, whose earlier book "Mercur-iosities" established him as a barbed, scintillating wit, reincarnates Chelm anew with skill and disciplined artistry.

In his own illuminating introduction Mercur contends that Chelm and Chelmer are to be found everywhere under many guises, and demonstrates his thesis by citing cases:

Years back, he writes, a New York City Alderman allegedly proposed that the city import 12 gondolas for the beautification of the lake in Central Park. Another Alderman, mindful of the taxpayer's money, sagely amended the proposal by reducing the number to two—male and female —in the expressed hope that the gondolas would multiply in nature's own inimitable way....

The Chelmer who leads his cow to the attic where he stores the hay is like the simple denizen in India who prods his nag up to the thatched roof for grazing....

The Chinese who hangs up a mirror over his bed so that he could see himself sleep is not unlike the Chelmer who ties a red ribbon on his arm so that he would not get lost among the other nude bathers in the ritual bathhouse.

Heinrich Heine, surely not a Chelmer, once remarked that the "...happiest people are those who are never born, but no one merits such bliss...."

Mercur states he spent 8 years in developing the book's 45 narrative verses. For background and unified body he has reconstructed Chelm's cobbled streets, synagogues, market places, the clericals, artisans and sharp traders. In his lead poem we learn that in the time of Genesis God gave to the angels two sacks of souls: one the souls of the wise, and the other the souls of fools. En route the wise souls started a spirited discussion, and their sharp words punctured the sack and they came tumbling down over Chelm where they set up a society of ungreedy and friendly people....

Another poem tells us of the Chelmer who sounded a nocturnal alarm when he looked down into the water well and saw the moon—drowning. One brave quickly let himself down to rescue the moon and dredged up a dead cat. Other poems deal with the Chelmer's peculiar modes of celebrating the holidays, their religious-ethical practices, their form of Christian-Jewish dialogue, Chelmer by the Hudson, etc.....

In his compact episodic poems Mercur delineates Jewish life in terms of the Chelmer's fascinatingly literal customs, their utterly naive behavior, their bizarre reflex action in times of commonly felt but ever incomprehensible dilemmas whether caused by natural phenomena or untoward incidents affecting the entire community.... They build up to a dreamlike kind of existence and a brand of relationship that never blend in any conceivable sense of order.... Chelm's storied oddities are linked with the world's cumulative absurdities which lack the humor of the Jewish metaphor....

"The World Is Chelm" is a book of deeply human dimensions. It abounds in vision, far ranging ideas, fine nuances of thought and emotion and adds a treasured compound to Jewish folklore.

THE AUTHOR

THE WORLD IS CHELM
Narrative Verse in Yiddish by Wolf Mercur. Preface by A. Almi. Illustrated by Israel Lola and Saul Raskin. Buenos Aires: Central Alliance of Polish Jews. 268 pp. $4.00.

BROADWAY GOSSIP

- Comic Bobby Ramsden says he has great plans for TV: "The first thing I'm gonna do is stop watching it."
- Leon Uris is in Berlin, gathering material for his next novel, based on the tortured history of Berlin.
- Ireland's Ed Mulbare and Israel's Gila Polan a two-some
- Zamira, one of the belly dancers at the Arabian Nights, refuses to wear a bikini at the beach. "It's indecent, she says firmly, "to wear so little unless you're shaking."
- A bartender asked a hypochondriac how he felt. "Fine,' was the answer. "Oh, I'm sorry," sympathized the barkeep.
- Connie Francis may do a concert in Israel this winter.

Walt Disney's press head, Charles Levy, is ill.

Mort Sahl has been offered a Simon and Shuster contract to write a book on any subject in the next three years.

Magda Lupescu is living quietly in Lisbon—and gossips wonder what became of the Money King Carol left her. She reportedly was worth around $30 million.

Eva Gabor spent her first five hours in Rome shopping for jewelry.

Considering pay TV, what's new on the Toronto Front? Well, in Etobicoke, the International Telemeter Co., a subsidiary of Paramount Pictures Corporations, has been experimenting with toll television since February, 1960. With approximately 5,800 subscribers, it is impossible to say as yet whether the venture is a success.

The Harry Belafonte's stork arrives in a couple of weeks.

The Al Herts lost their expected baby.

Dorothy Lamour was trying on some 1947 sarong panties the other day and found they were almost an inch too big.

ACROSS THE FENCE

THE WRITER AND THE REPORTER

By PAUL MORTON

Preoccupation with self is basic to a creative writer: fatal to a reporter. A good reporter submerges himself in others, in events, in facts. He is objective, rather than opinionated. He possesses a healthy scepticism, but has a good ear for the truth when he hears it. He has a nose for news, and is indefatigable on the scent. He is a rare bird.

I try to be a good reporter. But, more often than not, I have been led astray into the less noble role of PUBLICIST. I am not always too sure exactly why I rate reporting above publicizing, and creative writing above both. I accept as valid a definition by Charles Angoff, published recently in CJN: "A genuine writer must be a free man. He must put on paper only what he sees and believes. He must tell the truth, the whole truth, and nothing but the truth. He mustn't omit, he mustn't exaggerate, he mustn't understate.... Otherwise he is not an artist, he is a propagandist. At best he is only an artist in uniform."

I was once, in point of fact, an "artist in uniform." I was a war correspondent. It was a terrible experience. It was as if officialdom and authority had drawn a ring labeled "propaganda and censorship" around me, and asked me to step inside it for the duration. Almost inevitably, I was disaccredited.

Being disaccredited ruined what, euphemistically, might be called my newspaper career. I became journalistically unemployable. I got kicked out.

Technically, I was disaccredited for shooting holes in the walls of the Canadian Army's public relations mess in Rome. Unfortunately, Ottawa officialdom, inevitably illiterate, translated "disaccredited" into "discredited." I was branded a liar by important elements of my own kind, and have since been rather effectively gagged in my own country.

Here is the full dictionary meaning of "discredit": n. lack of belief, trust, or confidence; disbelief; as, later accounts have brought the story into discredit: 2. damage to one's reputation; loss of respect or status; disgrace; dishonor.

Some columnist you've got, eh? The goy can't write for anyone else, so he inflicts his ideas on us.

Indeed I do, and am grateful for the opportunity. But before I continue further, I feel duty bound to tell you the truth, the whole truth, and nothing but the truth. Then I'll leave it to your judgment, or our editor's, whether I should be permitted to continue.

In 1944, while serving as a correspondent in the Italian theatre of operation, The Toronto Star gave me official permission to parachute behind the enemy's lines in North Italy. I was part of a British mission to the partisans.

I returned to Rome and started to file my stories. Meanwhile, back at the newspaper, suspicion had grown that I had not, in fact, parachuted into Piedmont. A hatchetman was assigned to run down the truth through Ottawa and London.

Deskbound officialdom was able to demonstrate to its satisfaction that I could not have completed a mission behind the lines!

The Star dropped my hard-earned stories into the wastepaper basket; dropped me from the payroll.

The Star had adequate reasons for firing me. But where Toronto Star executives were unjust was that they never told me the true reason for my dismissal. They just passed the word around through staff members that I was not to be trusted. I was blackballed.

I have tried for some years now to get my case reopened. Indeed ,I did not know I had been charged with faking news stories until comparatively recently. Shortly after the war was over I went into the Canadian bush, where I remained off and on for five years: Toynbee's withdrawal, I suppose. But I returned to find I had left nothing but the shreds of a dubious reputation behind me.

Walter Winchell once said of a war/co: "Trouble with him is his I's are too close together." I want I should avoid this. But I would be imposing upon your hospitality if I did not tell you the truth about me (Perhaps before someone else does . . .!)

This may explain to some of my readers why I have been more sensitive to criticism than any reasonable person should be. Some may say I should have taken strong steps to get myself reinstated. I have tried.

I hired a lawyer. I even got a deposition from one newsmen who had called me a liar. He said if I wasn't lying I was probably "sick." I was sick.

I obtained letters and official solicitor's affidavits.

When all my documents were got together I took them to that champion of the oppressed, that seeker after truth, Pierre Berton, columnist and associate editor of The Toronto Star.

He retained them endlessly. And one day I dropped into his office to learn their fate. My telegrams and long-distance phone calls to Europe and the United States, my legal fees and weeks of sweating and anxiety were all in vain.

Pierre Berton handed my documents back to me airily, contemptuously.

"Sorry," he said, "I haven't had time to read your White Paper."

The moral? Do not, if you are one of the girls, solicit a Madam.

My next step is, of course, a Book. I seek a publisher. My precious documents have now been presented by a British member of parliament (Fred Peart, labor MP) to Mr. John Profumo, British Parliamentary Under-Secretary of State for War. A Mr. James Ramsden has been assigned to deal with this matter.

What has this column to do with Jews and Jewry? I don't know. It may be simply that, if you've ever felt despised, excluded, restricted and scorned, I have a vague idea how you might feel.

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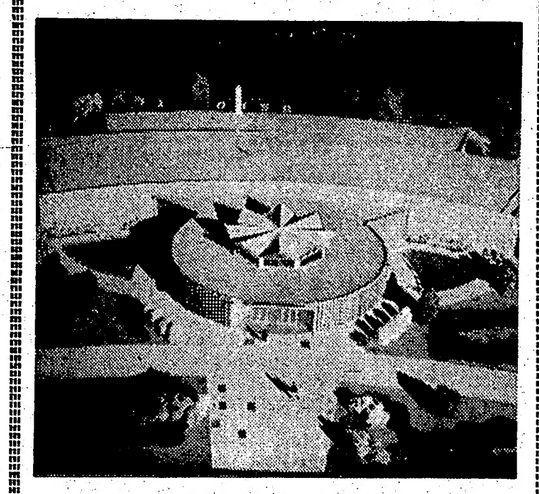

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PROFILES

HE BUILT NORTH-AMERICANS FIRST JEWISH COLLEGE FOR WOMEN

By BEVERLY GARY

Max Stern is the saving grace of any modern culture, an old-fashioned man. He was taught very early that there are certain rules by which you live. They are not to be questioned or debated. They exist, and with time they cease to be rules and become simply a way of behaving.

Stern was born 63 years ago in Fulda, Germany. He was schooled in Latin, Greek, French and world history. He was raised within the strict bounds of the Orthodox Jewish faith and learned that the good man was both industrious and charitable.

Stern has forgotten none of the lessons of his childhood, except perhaps his Greek and Latin. He continued to believe that nothing is quite so important to the soul as education and religion. As for the virtues of being industrious and charitable, few men are either on as grand a scale as Stern.

MAX STERN

He is president of the Hartz Mountain Products Corp., a business he founded some 30 years ago which is today the largest distributor of pet foods. More than that, however, he is the man who just donated $1.000.000 to Yeshiva University to start its new Midtown Center development program.

"When a man is really religious, he has a good heart and tries to be helpful to others", says Stern, a benefactor of such proportions that not only has he given a total of $2.500.000 to the Jewish-sponsored university, but his contributions to other organizations are so numerous that he finally overflowed the card file he had used to keep track of them.

"I believe that if we want to do something while we are here on earth, we must do something about education", he says. "If we don't all we do for our children and grandchildren is in vain. And I believe young people should be taught religion. The world has seen what communism and Nazism can do. They mean the end of the human being. Religion keeps a society together, makes individuals stronger and helps us to be better and happier people, which, I think, is what everyone wants".

Stern was 18 when he opened a linen factory. His father was a prosperous manufacturer, but in the Germany of those days a son was seldom permitted to apprentice in the family business. He had to learn discipline and the essential of his trade elsewhere.

When Stern's business failed during the depression of the 1920s' he decided to come to America, for, as he says, "I could see what was happening to Germany. I was on a ship that was going down and I didn't want to be one of its captains".

Having been told that there was a good market in this country for imported canaries, he set up shop in 1926 in a small uptown office and began selling them to department stores.

"Those were difficult days", he recalls. "But I wasn't in a rush. First of all, I couldn't speak any English, and because I was always dealing with the Germans who brought the birds in by ship, I didn't get much chance to try.

"Eventually I took to learning five English words a night. Then, when I got the idea of selling birds through syndicated stores, such as the five and tens, everyone thought I was good for Bellevue. But after a while things improved, and I was importing more birds than my five competitors together.

"Then, in 1932, I suddenly realized that as a salesman of canaries, I was also a salesman of food and cages. So I went into the food business and organized Hartz Mountain".

Stern began giving away his money not long after he came to the U. S. At first he had little to give, so, as a sensible business man who had properly judged his future, he promised it and paid it off on the instalment plan.

It was 1941 that Stern, who felt that the condition of religious education then was "very poor", heeded his friends' advice and took an active part in trying to improve it. He joined Yeshiva's board of trustees and, once committed, went on to donate $500.000 in 1954 to establish the University's Stern College for Women, became a member of the board of overseers of the Albert Einstein College of Medicine, and, in 1955, to be awarded an honorary degree of doctor of human letters by the university.

RECIPE OF THE WEEK

HERB CORN MUFFINS

12 oz pkg. (2 cups) corn muffin mix, 1 egg, 2/3 cup milk, 1/3 cup butter or margarine, softened, 1½ teaspoon thyme.

Heat oven to hot (400 degrees). Empty contents of package into bowl, add egg and milk. Blend only until dry ingredients are thoroughly moistened. (Batter should be slightly lumpy).

Fill greased medium-sized muffin cups half full. Bake in preheated oven (400 degrees) about 15 minutes, or until golden brown.

While muffins are baking, combine butter and thyme. Split baked muffins, spread with the herb butter. Makes 18 muffins.

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OBITUARY

The following passed away in Toronto during the week from August 8 to August 14th:

AUGUST 8

Martha Klein, 71 Woodycrest Ave; Dora Arbes 27 Bellevue Ave.

AUGUST 10

Bertha Schaffer 34 Evanston Drive; Steven Szendrö, 277 Russell Hill Rd.; Ida Minarsky, 931 Wilson Ave.

AUGUST 11

Louis Feinstein Jewish Home for the Aged; Stella Rubenstein, 53 Viewmount Ave.

AUGUST 12

Goldie Lebreh, 246 Winnett Ave.; Louis Stern, 665 Roselawn Ave; Rebecca Shore, Jewish home for the Aged.

AUGUST 13

Annie Sobel, 358 Euclid Ave; Eli Herman, 61 Lyndhurst Ave; Abraham Steinack, 78 Dequincey Blvd.; Albert Many, Young St., Welland, Ont.

Park Memorial Chapel was responsible for the burial arrangements.

IN MEMORIAM

MENTEL, ROSE 81 years of age, born Hull, England. Died August 9, 1961 at Baycrest Hospital, Toronto. She was past Matron Deborah Chapter and Coronation Matron of the Eastern Star. Member of the Holy Blossom Temple.

Deeply missed by her husband Morris J. Mentel. Daughters Mrs. Henry Rabow (Dolly), Mrs. Murray Malkin, (Ruby), the late Anna Lila (Mrs. Charles Benjamin) and grandchildren, Virginia, (Mrs. Harry Carsen,) London, Ontario, Deanna (Mrs. Gerald Goldstein) and Laurie Malkin. Great-grandchildren: Candy and Carry Carsen, London, Ont.

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HOUSE HUNTING

By RUTHIE

One Sunday my sister and I decided to visit model houses. Her reason? She is in the process of refurbishing her home. She thought she'd get some ideas.

I went along with the suggestion, just for the fun of it. My brother-in-law had no alternative. He had to drive us around.

It amazed me to see the crowds as we went from one development to another. I wondered,

"Was everybody looking, to buy?"

There were more children underfoot than ants. One agent gave each child a lollypop to keep it in tow. The places were like picnic grounds. Grandparents watched the small fry as parents scrutinized the homes and surroundings.

* * *

"The Cameo Homes" were priced at $30,000; "The Starfish Houses" at $32,000. The houses were at first glance exactly alike. The latter group was more expensive because there was an extra panel on the garage door, the entry hall was a little bit wider and there was another powder room (not a full bathroom) somewhere in the house.

The plan of these homes was stereotyped — you know, split-level, wrought iron railing, view up to the living room and down to the family room, wall ovens.

The monthly carrying charges were plainly listed in detail, presenting a sum attractive to the middle-income pocket.

Oh, yeah?" My outspoken brother-in-law cracked, "It'll take $300 a month to run."

Thereupon some folks going inside turned about and retreated.

Did he get a glare from the agent!

* * *

With all due respect to builders (most of them give value for value), I couldn't help noticing the features stressed to entice the prospective buyer.

The aluminum wall oven was beautiful but merely looking at it didn't satisfy me. I had to look inside.

"Huh!" I thought., "I should trade my standard stove for this? Mine is roomy. I can bake two mammoth sized pies at the same time. This one is like a narrow cave. It would take me all day to bake two cakes."

My sister drooled. The aluminum "pulled the wool" over her eyes.

The two beautiful windows providing cross-ventilation in the kitchen proved to be two beautiful slits. Of course, you shouldn't have noticed this. Your senses were supposed to become drugged after seeing the gorgeous wrought iron, glass-topped, planter-encased dinette table and chairs upholstered in dreamy-colored vinyl covering.

* * *

The living rooms were interesting. Naturally you were not to have noticed the lack of wall space. What should have had you "ga-ga" were the furnishings.

One living room was traditional. It had the curved sofa, marble-topped tables, usual high lamps, imposing rubber plant. The color scheme was green, white and black — with blue and orange thrown in for good measure. Everybdoy ooh-ed and ah-ed!

Another living room was Oriental in decor. The walls were papered in a chinese gold-and-red motif, the chairs looked like elevated straw mats encased in black mahogany. It certainly impressed me — ugh!

I should yet like to see a model home whose living room contains a piano, which is both useful and decorative.

* * *

On my way out of one of those homes, I opened a closet door. Confronting me was a beautiful, long crack running across the wall.

It's nice to buy a new home. But give me my old one any day in the year.

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LETTER FROM ATHENS — By Our Correspondent

The Man With 200 Children

"Papou" means grandfather in Greek. But to the children of the Athens Jewish community the word has a special meaning. "Papou" is the nickname they have given to 76-year-old Mr. Saltiel Cohen, a retired business man, who has for some years devoted himself entirely to the interests of the Jewish community. His particular interest is the recently built Jewish school in Physchico, one of the most fashionable districts of Athens.

Mr. Saltiel's theories about education are simply expressed. "Jewish children are not interested in religion. Their parents do not take them to the synagogue services. They are educated in private or State schools, which do not give them any Jewish education. This situation must be remedied. This is my task".

The school was built from funds provided by the American "Joint" in conjunction with the Central Board of the Jewish Community in Greece. But "Papou" makes the raising of the finances needed for the school's maintenance his special concern. When donations are given in the synagogue he always asked that his "school fund" should not be forgotten. There are now 200 children at the school — but it is expected that the number will be doubled within the next few years.

Saltiel Cohen, one of the small number of Greek Jews who survived the Nazi occupation, has a lifetime of service to the Jewish community behind him. He was born in Larissa — a town in Central Greece — in 1885. In 1908 he settled in Salonika, where he opened his own business and became prominent in the commercial life of the city and very active in Jewish communal affairs. His welfare activities were manifold. He used to spend Saturdays visiting the slums where the poor Jewish families lived. He did this on his own initiative. Nobody knew how much he spent. His charity was personal. But it was common knowledge that he saved the lives of many people who were sick and destitute by giving them the means to pay for medical treatment. Until April, 1943 — when the Germans organised the mass deportation of the Jews of Salonika — Mr. Cohen was Chairman of a girls orphanage.

During the time of the Nazi persecution Mr. Cohen managed to escape with his family to the hills where they lived under the protection of the Greek partisans. In 1944, after the liberation, he went to Athens, where he founded a special orphanage for Jewish girls whose parents had been deported. This was the first post-war Jewish institution in Greece, and Mr. Cohen looked after these girls until they were able to leave Greece to join relatives in Israel or other countries.

Mr. Cohen's next concern was the creation of a Jewish school and a kindergarten. He managed to found both shortly after the liberation with the aid of funds collected from every possible source, from private donors in Greece to foreign organisations.

Now, although "Papou" is slowly going blind, he still retains his good humor and, above all, his concern for the children of the community. There are always sweets in his pockets for the children who come to the synagogue, and he frequently goes to the school to distribute chocolates, pencils, and exercise books to the pupils. When he appears in the school building the youngest children rush to kiss his hands. "Papou" explains: "This is my great family".

TALLEST M. E. SKYSCRAPER TO RISE IN TEL AVIV

TEL AVIV — Work has begun in Tel Aviv on a twenty-eight-story office building that will be the tallest structure in the Middle East.

The site is a city block where an old landmark, the Herzlia Gymnasium, the nation's oldest high school, has been demolished to make way for the skyscraper.

The $11,000,000 building is the most ambitious project of Rassco — Rural and Suburban Settlement Co., Ltd., of Tel Aviv in its twenty-seven years. It will be financed by Israeli and foreign investors, with Rassco covering 50 per cent.

Much of the space will be devoted to banks, commercial offices and insurance companies. Although the building is not scheduled for completion until 1963, nine floors have already been rented from plans.

The skyscraper will rise 300 feet. On the roof will be heliport and a penthouse cafe and restaurant with a commanding sea-mountain view across a large section of the country.

Each story will have 10,750 square feet of floor space, and additional space will be provided in several lower buildings to be joined to the main structure. Traffic in Herzl Street will run at a width of 105 feet through the building.

Below street level will be a floor of commercial space, and Tel Aviv's first underground garage. It will accommodate 750 cars on four levels. The building, with eight elevators, will be air-conditioned.

The entire framework will be of reinforced concrete, making it one of the tallest such buildings in the world. It will have its own emergency power plant.

The architects are Yitzhak Perlstein and Gideon Sieff, both of Tel Aviv.

RECORD NUMBER OF TOURISTS TO ISRAEL

JERUSALEM — (JCNS) A record has this year been set for tourism in Israel. Over 90,000 tourists visited the country in the first six months of this year, as against 75,000 in the same period last year. About 25,000 came in July only, against 15,000 last July.

These latter figures include a considerable number of groups, such as the 2,000 people who came to attend a summer institute, the International Youth Choir Contest, the Scouts Jamboree in Haifa, Congress and Conferences, and about 100 barmitzvah boys.

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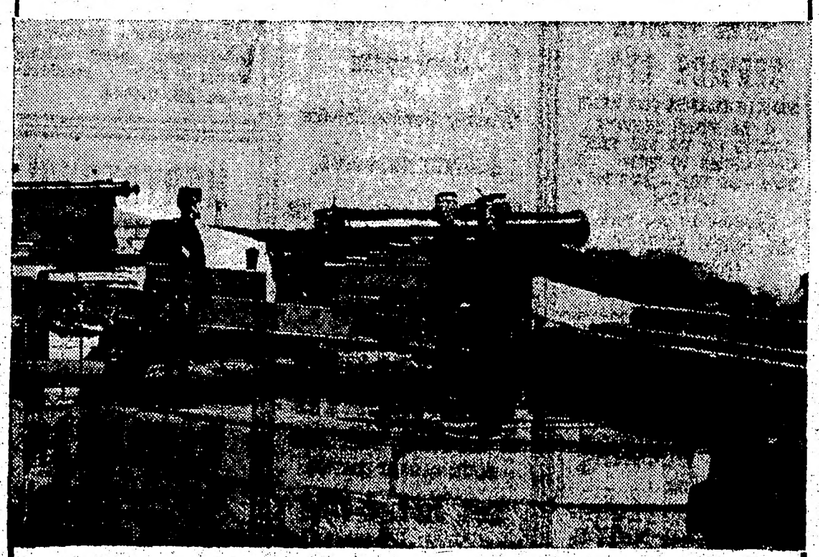

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BRITISH JEW WINS MILLIONS FROM NASSER

SMOUHA FAMILY AWARDED £3 MILLION COMPENSATION

LONDON (JCNS) — The Foreign Compensation Tribunal awarded a British Jew expelled from Egypt, Mr. Joseph Smouha, and his family compensation of £3,106,516 in respect of "Smouha City", a large area of land in Alexandria, nationalised by the Egyptian Government at the time of the Suez Crisis.

Barrister Ellis Smouha, the eldest son of Mr. Joseph Smouha, claimed about £12,500,000 compensation at a five-day hearing in London which ended a fortnight ago.

When "Smouha City" was nationalised President Nasser offered only £1,000,000 compensation, claiming it was agricultural land. The Smouhas protested and their protest almost wrecked the Anglo-Egyptian Agreement of February 1959 for £27,500,000 compensation for nationalised British property in Egypt. It is out of this money that the award will be paid. Already, it was said, about £6 million has been paid out by the Commission, payment being a percentage based on a sliding scale. Those so far who have benefited from such payment are Banks, Insurance Companies and few British owners of agricultural lands and big firms.

Mr. Joseph Smouha went to Egypt from Manchester in 1917. His family originated from Baghdad. At the end of the First World War he decided to settle in Egypt and acquired property in Alexandria.

This consisted mainly of two lakes in the vicinity of Sidi Gaber. In 1930 Mr. Smouha formed a company and started to drain the land, which formed about a sixth of the total area of Alexandria, from Sidi Gaber to Hadra and the outskirts of the town towards Damanhour. It was subsequently laid for development and given the name of "Smouha City" by decree signed by the late King Fuad.

Commenting on the Foreign Compensation Commission's decision, a friend of Mr. Ellis Smouha, who is on holiday in Dublin, said: "The family will be delighted. Some of them are not so well off now and there were times when they almost gave up hope."

Colonel Thomas Moore, chairman of the British Community Association of Egypt, said: "We have kept a watching brief on this case. It could be that there are more such claims to be heard."

THE LIGHTER SIDE

• Shari Lewis, now touring the Far East with her husband, will appear on "I've Got A Secret" on Tokyo TV Aug. 20.

• Cary Grant has become a sun worshipper solely because he can't stand make-up splashed on his face. He spends all the time he can in Palm Springs—sometimes in 115-degree heat—to keep his dark tan all year round.

• This will be a summer of bitter memories for Austrian actor John Banner. He lost both parents in the gas chambers of Hitler's Auschwitz concentration camp during World War II, and checked in at Allied Artists to play Gregor Strasser, the Nazi dictator's second-in-command until the 1934 "blood purge," in "Hitler."

• Stanley Kramer's "Judgment at Nuremberg" will be shown on a reserved seat basis and a minimum of 20 engagements. Opening will be in December in New York, Los Angeles and Miami Beach, with 17 key cities to follow.

• A drug store on Delancey Street in New York is doing a nice business in "vitamin pills—kosher".

• One guy contends his wife is one girl in a million. That means there are 999,999 wives in this country who can't shout as loud!

• From Bill Hackett: "Be careful," said a guy who was losing his temper, arguing with his wife. "You'll bring out the beast in me!" "Who's afraid of mice?" snapped his frau.

• Joey Bishop's mom, Mrs. Ann Gottlieb, is in Einstein Medical Center in Philadelphia for surgery.

• Danny Kaye's third spectacle is set for Nov. 6 on CBS-TV.

• Peter Lorre, the old meannie, will have a running role in the Gertrude Berg-Sir Cedric Hardwicke series, "Mrs. G. Goes to College." Pete won't be scaring anybody this time — he'll play a meek college prof.!

• Groucho Marx gave one of his best performances at dinner at the Tower Suite, New York's newest hotel. First, when the "butler and the maid" came over and announced their names were Patrick and Carmel, Groucho said: "Oh, then you're from Israel?"

Then Groucho said he is against the N.Y. Yankees. "I'm more anti-Yankee than Gen. Robert E. Lee," he said. (He explained, "I hate success.")

After dinner, the management asked him to taste some 1862 vintage Madeira. "You don't have any 1861?" he asked.

• Jack Durant at the Latin Quarter: "You don't have to be a gambler to lose your shirt — merely the father of a teenage girl."

• Alan King, "the angry young comedian," goes on TV soon to blast those things we all hold dear — insurance adjusters, friendly loan companies, rude children (the neighbors') and specialists.

• Tony Franciosa and Judy Balaban will visit Princess Grace in Monte Carlo (Judy was a bridesmaid).

• Zany comedian-magician Doc Marcus was at a party when a waiter passed the knishes. Doc opened up one knish and—presto — pulled out a $20 bill. The waiter hurried off with the tray — and opened all the knishes looking for $20 bills.

• From Leonard Lyons: Yehudi Menuhin, the violinist performed in the open-air concert area inside Monaco's palace. Rain started during his performance. In the summertime, performing artists have to be weather prophets as well. Menuhin measured the drops while he played, and decided that he could complete the concerto before the heavy rain came.

Mrs. Menuhin prepared to step forward with an umbrella to shield his Stradivarius. "But then I noticed that the women in the audience didn't move," she said. "And their hairdos are as precious to them as Yehudi's Strad is to him." She didn't use the umbrella. The rain soon stopped.

• Maurice Chevalier is on the Riviera, pleased with the reviews of "Fanny." He is anxious to do another film with Joshua Logan — Marcel Pagnol's "The Baker's Wife." Pagnol, however, insists on directing it himself.

• Piper Laurie burst into tears during her death scene at a screening of "The Hustler," in which she co-stars with Jackie Gleason and Paul Newman.

DR. GOLDMANN TO MEET DR. ADENAUER

JERUSALEM (JCNS) — Dr. Nahum Goldmann, President of the World Zionist Organization will fly to Germany to meet the Chancellor Dr. Konrad Adenauer shortly.

SIX MORE ARRESTED IN KIDNAP CASE

JERUSALEM (JCNS) — The Israeli police arrested six members of the Agudat Israel settlement of Komemiut, in connection with the disappearance of Yossele Schumacher. They are Amram Gross, Zalman Kutt, his wife Rachel and his brother Reuven, Haim Ostravsky and Menahem Moses.

In addition Pinhas Rapaport of B'nai Brak, formerly from the same village, was detained for questioning.

The Supreme Court today refused an application for the release of Nahman Shtarkes, the grandfather of Yossele, who is accused of hiding his grandson and refusing to return him to his parents.

SAVAGE MURDER OF ALGERIAN FAMILY

ALGIERS (JCNS) — An entire Jewish family fell Tuesday evening victim of Moslem terrorists in the seaside resort town of Ziamah Mansouriah, 30 miles east of Bougie, in the Northern Constantine area.

A group of rebels, armed with machine-guns and pistols, entered the village and fired on the terrace of a restaurant where several European families were having dinner. Six people were killed, among them Mr. Gabriel Levy, his wife and their two children aged seven and twelve.

This criminal action culminated a complete week of outrage and violence against Algerian Jews from the part of Moslem terrorists and counter-terrorists as well.

FIRE WRECKS CHICAGO SYNAGOGUE

CHICAGO (JCNS) — A fire, which started early last week wrecked the Orthodox Synagogue of Agudah Achim South Shore Congregation here. The blaze destroyed the main auditorium. Damages are estimated at $200,000. The police are investigating the possibility that the fire was an act of vandalism.

This is the third such outrage to Jewish places of worship in the area in three weeks.

LETTERS TO THE EDITOR

(Continued from page 4)

straint with Cohn's deliberate self-exposure. Yet emasculation aside, Barnes has no way to measure or control the state of love, and though he recognizes this with his mind and tries to act accordingly, he is no different from Cohn in his deepest feelings. At best Barnes is a restrained romantic man who carries himself well in the face of loves impossibilities, but who seems to share with Cohn a common weakness. The scene where Cohn cries into his pillow after his fight with Romero, indicates a regression back to his childhood (as a matter of fact, one of the characters in a previous situation had said to Cohn, "You're a case of arrested development"). This is clearly another demonstration of Cohn's weakness and was mentioned by Mrs. Lappin in her article. However it should be pointed out that while Cohn is in this state, Jake Barnes is regressing back to his youthful football days — clearly showing that both Barnes and Cohn are emotional adolescents. In fact, it appeares that all of the characters in "The Sun Also Rises" are cases of arrested development except for the young bullfighter, who being the real hero of the novel, personifies the good life which will survive the failure of Barnes, Brett and Cohn.

Stephen Solway

FROM BABEL TO TRAVEL SPACE

(Continued from page 4)

Therefore engineers travelled in it, and by discharging gunpowder (known as pulver) with force in the firing barrel, propelled it higher and higher until they observed that it had reached the point from which it would not return to earth at all. No such devices has ever been found on the earth, although according to the way of nature it should regain the earth by the shortest possible way. On this basis they judged that the device first rose above the thick and polluted atmosphere by the force of the gunpowder, and when it had reached that point the gunpowder would prevent it from coming down.

Therefore should it be possible to bring any flying vehicle above this layar of thick air, it would continue ascending on the wind till it reached the Lunar Sphere, because the wind would always be carrying it over and above; and the higher you go the stronger is the wind, and treatises have already been written about how to make such a vehicle to reach the Lunar Sphere.

But the principle is that the vehicle should pass out of the heavy air, and that is what the Generation of the Flood and the Tower of Babel were after. Also, they wanted to establish their habitation on the Lunar Sphere where they would be saved from the flood. That is what they hoped to achieve with their vessel. How could they raise their airship above this heavy air? That is why they planned to build the Tower of Babel so high that it would protrude above the air and from its top they would launch their vesel on its voyage to the Lunar Sphere.

(Reprinted from "Commentary")

Interfering Mother

(continued from page 5)

ANSWER: A mother who plays the part of matchmaker for her son and is over-solicitous and much too welcoming toward the girl, does so to cover up the basic hostility she really has for any girl that looks like a good prospect.

When a mother becomes too emotionally involved, and has ecstatic feelings about her son's romances, it is usually because she identifies with his girl friends or with the bride-to-be.

* * *

Sometimes people within the same religious denomination whose differences lie largely in their practices, show surprisingly little willingness to compromise and adjust to each other's ways. But the differences around which the disagreement revolves are only a pretext. The basic factor is incompatibility.

The rigidity that your son saw in the girl's adherence to her religious practices must have extended to other areas as well. Perhaps he saw in her an attitude that said that she was always right. The girl may have seen in your son a lost soul who had no religious beliefs and perhaps, basically, had no belief in himself either.

Her bitterness may reflect basically her disappointment with herself over her inability to bring the man she cared for over to her way of life. In his rejection of her religious practices, she may have felt a personal rejection.

Perhaps you would not be working so hard to bring these two together again if you did not feel partly responsible for the breakup. Had you given your son some religious training he might not have been so adamant in his rejection of all belief.

* * *

By continuing to be on friendly terms with the girl and her family, and by lending an ear to the bitterness they still feel toward your son, you are siding with this girl against your own child. By your attitude you are justifying their hostility and making it all the greater. This will certainly forestall any possibility of a get-together.

As to the girl with whom he now corresponds, you are again injecting yourself into a relationship that is none of your affair.

Your family is absolutely right when they tell you to leave your son alone and not meddle in his affairs. It is only then that he will make his own right and lasting choice. Otherwise, he will continue to pick a girl whom you dislike and to drop the girls whom you do like.

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